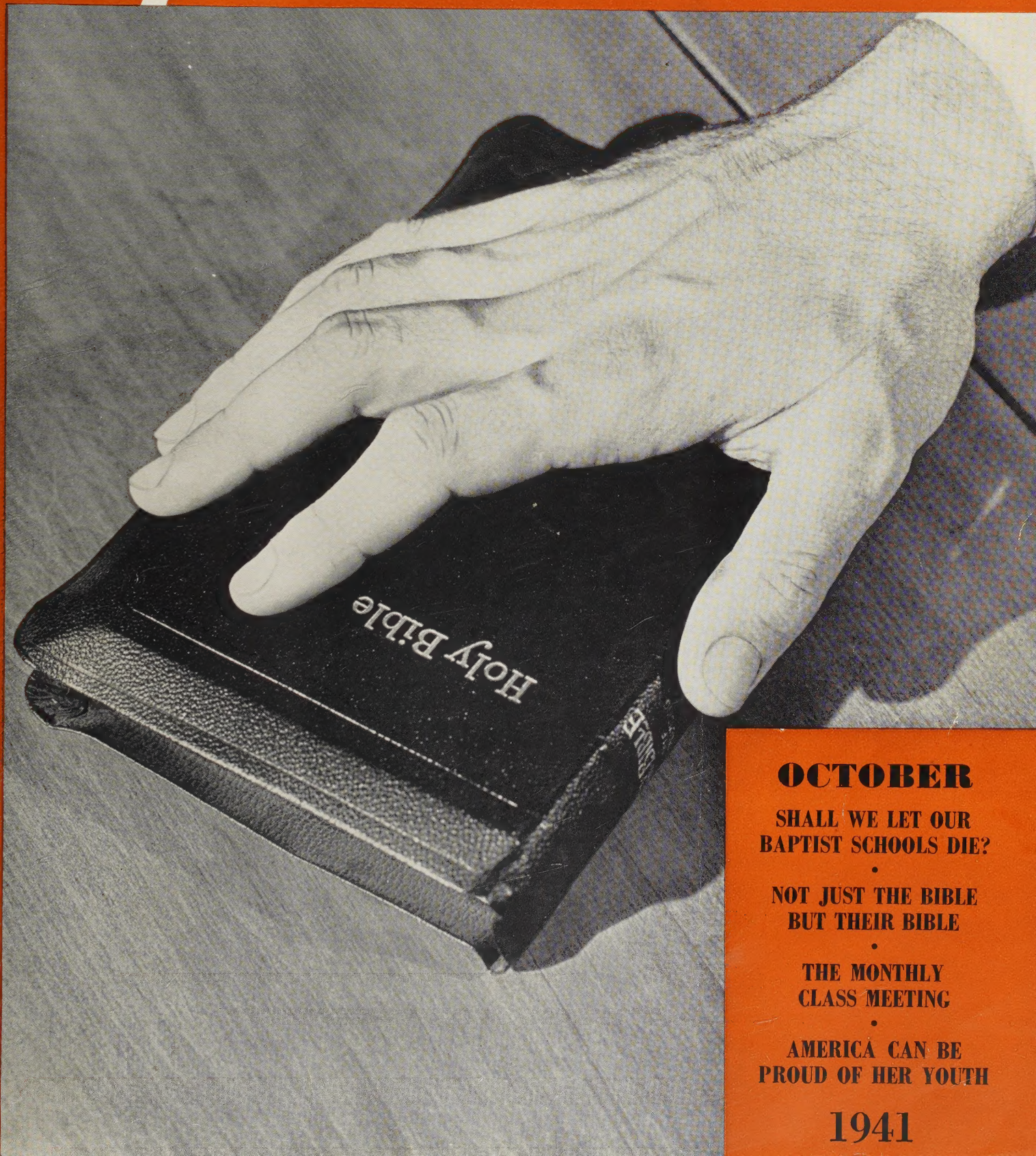
Baptist Leader



OCTOBER

SHALL WE LET OUR BAPTIST SCHOOLS DIE?

•

NOT JUST THE BIBLE BUT THEIR BIBLE

•

THE MONTHLY CLASS MEETING

•

AMERICA CAN BE PROUD OF HER YOUTH

1941

The Widow's Mite

From the C. C. Pierce Collection

PAINTING BY HUGO MIETH

HUGO MIETH was a German painter of the last century. After studying in Dresden and Paris, he set up his studio in Zehlendorf, a Berlin suburb, and soon gained by his meritorious work no little reputation as a portrait and genre painter. His death occurred in 1865.

In "The Widow's Mite," he has given the familiar biblical story (Mark 12: 41-44) an interesting interpretation. The widow made her contribution in the Court of the Women or possibly in the Women's Gallery above that court. The court, often called The Treasury, contained thirteen great chests to receive the contributions of the worshipers, but doubtless there were smaller coin boxes elsewhere in the Temple. The artist has shown in several ways that he has the gallery, or upper floor, in mind. Jesus and his disciples have just ascended the stairs. Another stairway may be seen in the inner chamber, and the flooring is of wide boards, rather than stone. Notice the much-worn steps.

The farther stairway is lighted by a large candelabrum; not, of course, the Great Candlestick (Menorah) of the Temple. The ecclesiastical objects within the room cannot be identified. The Hebrew characters on the coin box might be an abbreviation of the words: "For the repair of the House."

The figures in this painting, however, furnish the chief interest, and these have been more satisfactorily represented. At the left is an aged women who has stopped to rest and pray. The widow is dressed in sackcloth as a symbol of mourning, and on her arm is a baby for whom she must care. The priest and his companion show that they resent the approach of Jesus and his disciples.

Jesus has called attention to the widow's gift. It was small in the eyes of men, but glorious in the eyes of God, for whereas the rich had given a small part of their abundance, she had given all that she possessed. Hear the divine judgment upon the works and ways of men: that gift is greatest which most closely resembles our Lord's perfect gift of himself.

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 3, No. 7 Published Monthly by The American Baptist Publication Society October, 1941

CONTENTS

Special Articles

PAGE

On Guard, America! ..... *Robert M. Hutchins* 7
Shall We Let Our Baptist Schools Die? ..... *Newton D. Fetter* 8
Women, the Church and the Mores ..... *Fanny Hayes* 11
The Deacons Go to Work ..... *F. B. Smith* 12
Church School Workers' Conference ..... *Otto F. Laegeler* 16
The Christian Pastor ..... *Gene Ebert Bartlett* 18

Children's Leader

Promotion Day for the Teacher ..... *Elizabeth McE. Shields* 19
Not Just the Bible, but Their Bible ..... *Edith Kent Battle* 20
When You Call in the Homes of Primary Children .. *Bernice H. Robbins* 22
Picture Page: Learning How God Cares 23
Planning for the Nursery Department during October... *Hazel W. Birnbaum* 24
We Grow Up in the Church ..... *Eleanor Vangilder* 25
Ten Good Rules for the Cradle Roll Superintendent *Elizabeth Williams Sudlow* 25
Planning for October in the Beginner Department .. *Lena Weisenfelder* 26
Wings for Tomorrow ..... *Anne Cumming Cann* 27
As the Primary Children Worship ..... *Evelyn S. Dunbar* 28
Father Hear Us: A New Song for Primary Worship 29
Guiding the Worship Experiences of Juniors ..... *Florence Lee* 30
What Is Beautiful? (Junior Society Topics) ..... *Florence E. Norton* 31

Young People's Leader

America Can Be Proud of Her Youth ..... *Pearl P. Puckett* 34
How Young People's Work Gets Done ..... *Frank D. Getty* 36
Mexican Young People Enjoy First Baptist Camp ..... *Rena Button* 38
Holding New People ..... *Basil Miller* 39
"They Have Learned To Talk to Me" ..... *Fred Smith* 39
Secretary of the New Baptist Youth Fellowship 40
A Statement of Purpose ..... *Oliver deW. Cummings* 40
Jubilee Token Adventure 41
A Service for Birthday Recognition ..... *Mrs. G. C. Wilbur* 42
Introducing Edwin Espy 43
Recreation in October 44

Adult Leader

The Monthly Class Meeting ..... *Wouter Van Garrett* 46
The Young Adult Fellowship Class Organized 47
Discipline and Freedom ..... *Ivan H. Hagedorn* 47
International Sunday School Lessons:
October 5. God Our Heavenly Father 48
12. Christ Our Saviour 52
19. The Holy Spirit Our Helper 56
26. Civic Responsibility Regarding Beverage Alcohol 60

This Month

■ The Baptist Youth Fellowship of the Northern Baptist Convention has secured for its secretary Dr. Oliver deW. Cummings, Director of Christian Education in southern California. If you do not know this leader, turn to page 40 and get acquainted. Be sure to read his "Statement of Purpose"; it sets forth the objectives in young people's work that we hope to achieve during the coming years.

■ We will be getting letters about the article, "On Guard, America!" Some will disagree; but we give it to our readers as the frank statement of one of America's leading Baptists, and as a demonstration of the free expression of opinion that is a Baptist contribution to this free democracy.

■ Dr. Fetter's article calls attention to the plight of our Baptist schools and colleges. He throws down a gauntlet; upon our reaction to his challenge may hang the life or death of more than one Baptist educational institution.

■ The Church-of-the-Month story takes an unusual turn. It has to do primarily with deacons' problems and opportunities of many a church. And many a church will get ideas from it that will lift the diaconate!

Next Month

■ John Scotford, a writer well known to church readers and an enthusiast for more worthy architecture for the house of God, gives a few hints as to what to do with the old church building to make it look new. His article is the first of what we hope will be a long series of articles on church architecture.

■ "How Young People Spend Their Leisure" presents some of the observations and studies by H. D. Edgren, Associate Professor of Physical Education, George Williams College, Chicago. He has discovered that the active and creative pursuits are being overshadowed by the more passive types in which the individual is a spectator seeking amusement. You may see your own problem reflected in his article.

Published by The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa., Luther Wesley Smith, Executive Secretary; Margaret M. Clemens, Stanley A. Gillet, Miles W. Smith, Editors. Branch houses: 352 South Spring St., Los Angeles, Calif.; 510 Ranke Bldg., Seattle Wash.; 72 E. Randolph St., Chicago, Ill.; 1107 McGee St., Kansas City, Mo.; 498 Eglinton Ave., West, Toronto, Canada.

Entered at the Philadelphia post office as second-class matter March 1, 1939, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Send editorial correspondence to the Editorial Department, business correspondence to the Business Manager. Prices: Five or more copies to one address, $1.32 a year (33 cents a quarter); single subscriptions, $1.50 a year; 15 cents a copy.

COPYRIGHT, 1941, BY THE JUDSON PRESS. PRINTED IN U. S. A.

A Word about the Price of *Baptist Leader*

With this month BAPTIST LEADER begins the last half of its third year of publication. In April, 1938, we brought out the first issue of this new monthly leadership magazine, merging into one publication the interests of three departmental periodicals—*Children's Leader, Young People's Leader,* and *Adult Leader.* Our advance estimates led us to believe that we could make this change and give our subscribers a *sixty-four* page publication—with all the extra values of a single, unified, general workers' magazine—instead of a *thirty-two*-page paper limited to one field . . . . and that we might do so without a material change in cost.

So, BAPTIST LEADER was produced and offered at $1.00 a year in quantities of five or more mailed to one address, or at 25 cents per quarter (three issues). The response was surprising—almost overwhelming. Practically all of the subscribers to the three former magazines continued their subscriptions, and while the combined circulation of the three had been less than 25,000, BAPTIST LEADER, the new, twice-as-big publication, went to over 35,000.

Enthusiasm ran high and continues. Workers across the Convention repeatedly affirmed, "It's just what we need." Recognizing the opportunity to unite and advance the leadership of our churches through a single strong journal, we have tried to meet the challenge given us. No expense has been spared in the development of material and in the writing and illustrating of articles. Not only has BAPTIST LEADER been twice as big but its contents have cost us more than twice as much as those used in the three periodicals it succeeded. To add to our production problem, paper and printing costs have been steadily rising. For some time we have known that we must either reduce the size and lower the quality of BAPTIST LEADER, or advance its price.

This problem we have discussed freely with many of our subscribers across the country. All of them have expressed these convictions: (1) we must not stint on the amount or the quality of BAPTIST LEADER helps; (2) whoever will carefully compare BAPTIST LEADER with other publications (being sure to count the words, of which the LEADER has about one-third more than the others) will recognize the fact that BAPTIST LEADER is worth more than 25 cents a quarter; (3) Northern Baptists having enjoyed what this vital leadership magazine can do for them will not hesitate to pay the fair cost of producing it.

Therefore, our only course is to advance the price of BAPTIST LEADER, beginning with October, 1941, to 11 cents a copy when ordered by the quarter or by the year in quantities of five or more copies mailed to one address. Actually this price will just about cover the costs, provided the circulation is maintained and paper and printing do not go much higher.

By this move we are enabled to reaffirm our pledge: TO GIVE NORTHERN BAPTIST CHURCH AND CHURCH SCHOOL WORKERS THE BEST POSSIBLE HELP TOWARD CONCERTED, SPIRITUALLY SOUND, PROGRESSIVE LEADERSHIP FOR CHRIST.

Luther Wesley Smith

EXECUTIVE SECRETARY

NEW PRICES

11 cents a copy
when ordered by the quarter or by the year in quantities of five or more copies mailed to one address.

(Single subscriptions, $1.50 a year; single copies, 15 cents.)

THE AMERICAN BAPTIST PUBLICATION SOCIETY

OF INTEREST TO BAPTISTS

■ Sioux Falls College, our Baptist school at Sioux Falls, S. Dak., has been re-organized and now offers to young people the work of a junior college.

Barret Lowe is the new president. He succeeds Dr. Warren P. Behan, who has retired but retains his connection as president emeritus. Mr. Lowe has been serving as superintendent of the public school system at Yankton, S. Dak. He has been active among the religious education workers of the state, was president of the State Sunday School Convention, and is the author of several books.

■ Out of 1,830 conscientious objectors representing 86 different denominations or groupings, the Mennonites lead with 624, the Brethren are second with 225, and the Methodists third with 134. Then, in order, come the Quakers, 130; Jehovah's Witnesses, 124; Presbyterian, 53; Baptists (in eighth place), 48; Church of Christ, 33 and Roman Catholics (tenth) with 29.

The figures are based on a list compiled by the National Service Board, drawn up from a roll of names certified for assignment to civilian public service camps.

■ The Polish Baptist Conference in the U.S.A. is raising funds to ease the suffering of the people of Poland. The 29th annual session of the Convention, just held at Rochester, voted to resume the publication of its newspaper, *Herald of Truth*.

Dr. W. O. Lewis, Executive Secretary of the Baptist World Alliance, said, in an address at Rochester, that if the Slavs could unite now there might be such a thing as a "Slav period" in the history of Europe. He sees that as a "glorious chance" to help end religious persecution in Russia. He feels that Russia might be willing to change her attitude to gain our co-operation.

■ Some good sharp doses of editorial hypo were driven into the ailing body of religious journalism at a meeting of editors at Ridgecrest, N. C. Dr. John R. Hill asserted that there are too many technical terms in our church papers; "journalistically, we need to return to the method and style of Jesus, without such thick theology."

Dr. Kenneth E. Olsen, dean of the Medill School of Journalism, Northwestern University (Evanston, Ill.), felt that "Today a magazine must have more than religious appeal if it is to maintain reader interest."

Those two ideas have been the backbone of BAPTIST LEADER policy for the past two years. Only one thing would we add: to succeed, religious periodicals must be aimed more and more at the laity.

■ The Mennonites are considering mass migration to South America. They are asking for frontier land down there where they may live and practice their beliefs unhampered by Federal laws, as they feel they are here.

Which laws? They object particularly to Federal crop restriction and to state consolidated public schools. They also feel that the Selective Service Act works unfairly against them. Some have refused to enter the civilian work camps established for the conscientious objectors. On the other hand, they expect to open about twenty-five camps of their own throughout the country to quarter approximately seven thousand C. O.'s of the Mennonite faith during the national emergency.

■ The United States Chamber of Commerce and the American Association of School Administrators announce a campaign to encourage the religious and moral training of youth as part of a five-point program designed to aid in solving the current educational problems. They feel that "there has been too little appreciation that an intelligent belief in God is the greatest obstacle that dictatorship has to overcome."

■ Protestant churches in the state of Washington will co-operate in a back-to-church movement which, according to its sponsors, will be not only a "spiritual stimulant" in a critical period, but an "all-out Christian call" dedicated to "days of peace." With "Christianity, the First Line of Offense and Defense" as the theme, the campaign was launched September 21 under the auspices of the Washington State Council of Churches and Christian Education. Says the General Secretary, Gertrude Apel, "Against the forces that divide and destroy must be set the stronger force of Christian faith and practice. This is civilization's only hope."

■ Dr. W. A. Shanks, formerly Executive Secretary of the Washington Baptist Convention, is now the Western Representative of The Ministers and Missionaries Benefit Board. His territory includes North and South Dakota, Nebraska, Kansas, and all states west of this dividing line. Rev. Herschel Caldwell, of Spokane, has been called to take up the duties of Executive Secretary and he is already at work in this new position.

■ The Third Baptist Church, St. Louis, Dr. C. O. Johnson, pastor, has broken ground for their new educational building. It will be erected on the lot back of their auditorium, where they have ample space for such expansion. Estimated cost, $460,000.

for great TEMPLES of religion....

Three and four manual Wicks Organs are bringing incomparable organ music to large churches everywhere. A Wicks representative will demonstrate this organ's remarkable qualities and will gladly assist *your* church in music matters. No obligation.

WICKS ORGAN COMPANY
HIGHLAND - ILLINOIS

Write Department
B. L.

Big PROFITS *for Your Organization*

Our special offer to church societies, clubs and other women's organizations will provide ample funds quickly, easily, pleasantly. Let us tell you how the sale of Gottschalk's Metal Sponges, under our successful cooperative plan, has solved the financial problems of thousands of women's organizations. Write today for particulars. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila.

Gottschalk's
METAL SPONGE

Money For Your Treasury

Over 1,500,000
SUNFLOWER DISH CLOTHS
were sold in 1940 by members of Sunday schools, Ladies' Aids, Young People's Groups, etc. Finest quality cloths. They enable you to earn money for your treasury, and make friends for your organization.

SAMPLE FREE TO OFFICIAL
Sangamon Mills
Est. 1915 **Cohoes, N. Y.**

GOWNS *for* PULPIT *and* CHOIR

THE BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500 schools, colleges, churches and seminaries.
Write for catalog.

McCARTHY & SIMON INC.
Established 1912
7-9 WEST 36TH ST. NEW YORK, N.Y.

Sell 50 PERSONAL CHRISTMAS CARDS $1
Extra Cash for You

Amazing bargain! Fast, easy seller. 50 beautiful Christmas Cards *with customer's name imprinted* only $1. Others low as **60 for $1.** Big values bring you quick earnings. Many other bargains—Christmas Card Assortments, Gift Wrappings, Everyday Cards. Start earning at once. Write today for FREE Selling Outfit.

FREE SAMPLES
General Card Co., 400 S. Peoria St., Dept. A-724, Chicago, Ill.

YOU CAN MAKE UP TO **$200** IN CASH BEFORE **XMAS**

Get Samples on Approval

Use and sell new Pine Tree Christmas Cards. No experience needed. Full or spare time. Great new line and very low prices. Exquisite Box Assortments, 50 for $1. Personal Cards, Gift Wrappings, etc. Wonderful money making plan for churches, clubs also sent FREE. For samples, just write:

PINE TREE GREETINGS
Dept. S. 10. Harrisburg, Pa.

Announcing

the publication, after 12 years of continuous effort on the part of a group of the world's leading scholars, of

THE NEW TESTAMENT

in Basic English

AND WHY EVERYONE SHOULD OWN A COPY

WHAT IS BASIC ENGLISH?

Basic English is a simplified form of English, relying on a vocabulary of less than 1,000 words and a few simple rules, with which the sense of anything can be expressed perfectly in English. Not intended as a substitute for English, it nevertheless enables anyone to grasp otherwise difficult meanings in rapid time. It is a tribute both to Basic English and the wonderful universality of the Bible's language that this book can be made so complete and accurate, and at the same time lose none of its strength and beauty.

THIS New Testament will be a revelation to all students and lovers of the Bible. It is not a *substitute* for your present Bible—but a *supplement* to it! It will make passages that may have seemed obscure to you, crystal-clear in meaning. The dignified phraseology of the King James Version that you know and love will take on new directness and simplicity. Verses you may have thought ambiguous (because the meanings of their words have changed through the years) are given renewed vigor and vitality.

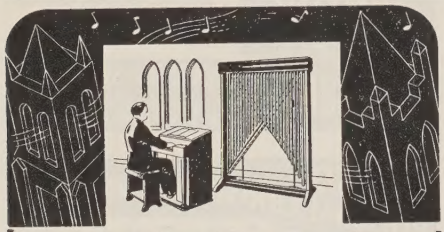
How is this possible? Words change in time, just like nations. Our traditional King James Bible was translated more than three centuries ago, by men who spoke the English of Queen Elizabeth's time. But now, leading Bible scholars have translated the original Bible into clear, understandable *basic* English, a simplified form of English as it is spoken *today*.

Examine a copy of *The New Testament in Basic English* at your bookseller's today —and see what a miracle of beauty and reverence this Bible really is!

Now at your bookseller's, $2.00

Published by
E. P. DUTTON & COMPANY
300 Fourth Avenue, New York City

NOTE: TEACHERS AND MISSIONARIES tell us this book is already proving to be a real boon to those just learning English, whether children or adults.



Your Church Can Own A
CHIME CARILLON

A Sunco Chime Carillon, Musical Tower or Belfry Chime, is easy to secure. The cost is moderate. A carillon powerfully propagates the Gospel Message. It ennobles a neighborhood and encourages church attendance. Write for details. No obligation.

OUTSTANDING ELECTRICAL TRANSCRIPTIONS

The Sunco Chime Carillon can be played both manually from the organ or by the Sunco Console, and by means of records. It is beautifully toned, has hour chimes and The Angelus (automatically played).
We also have an extensive library of sacred and semi-sacred recordings suitable for carillons and musical towers that are distinguished for clarity and tone quality. Ask for complete list.

SUNDT ENGINEERING CO.
4751 Ravenswood Avenue Chicago, Ill.

JOIN EMBROIDERY GUILD

MAKE MONEY

No membership fee. Raise money for your church or start your own profitable business. Sell Stamped Art Needlework either full or spare time. Easy profits. Buy wholesale—sell retail. Show beautiful line of stamped linens, pillow cases, scarfs, tablecloths and many other items. Also Dress Goods line. Write for FREE 24-page catalog and easy money- making plan.

EMBROIDERY GUILD
740 Broadway, Dept. 606, New York, N. Y.

Money for You or Your Church

Attractive Christmas and Everyday Greeting Cards of new and exclusive design, with carefully selected Scripture Verses having a "Birth of Christ" significance, and all-occasion greeting cards. Also leather gift goods.

Timothy & Co., Dep't B-10, 5720 Master St., Phila., Pa.

Before You Buy Hymnals . . . .

Ask Your Publication Society about

THE NEW BAPTIST HYMNAL

ROCKS and ROSES

Out of Our Mailbag

Our editorial judgment may be open to question, but after reading the letter printed below, it seemed insignificant to us whether or not we printed any of the "rocks-and-roses" letters in this column this month. We therefore give this space to an arresting communication from the Chairman of the Youth Committee of the Baptist World Alliance, written from bombed London:

My dear Friends:

The time has come when, had there been no war, definite commitments would have to be made with regard to the Third Young Baptist World Congress, which was to have been held in August, 1942, Every additional week of hostilities now makes that date more and more an improbable one. At the same time, this is not a matter of cancellation, but only one of postponement; but I am constrained to write to you about matters relating to the Congress, and much already merits careful thought and prayer. It will be a great joy to me and a privilege to have your own thought and reaction to the situation, but, as I see it, the present war will necessitate a very great change in what would probably have been the program of the Congress.

When we do meet a post-war world will confront us, one that will bring with it unprecedented problems and opportunities. The censorship on the continent is naturally fairly strict, but one does hear from reliable sources of conditions in the occupied countries, and from these and other reports one sees a situation which presents a great call to a Youth Committee such as ours. It seems to me that, when we meet again, we shall have to face a terrible dislocation of youth work on the continent. Funds will be required to re-establish it, and any leadership that can be given would be invaluable.

Secondly, there is indisputable evidence that, in the occupied countries, a ferocious hatred is growing toward the German people. I do not minimize the wrongs that have been done by the oppressor, but we must realize that this hatred will present a great problem to those working for better international relationships.

Thirdly, graver still is the fact that we shall soon be facing a generation of young German life that knows no world but that of the Nazi ideology. In them we shall be faced with the problem not merely of language and another national outlook, but an entirely different conception of the fundamental things of all life —truth, goodness, and life itself. I am not here arguing that we are right and the Nazis are wrong, although I think much could be said for that. It is the

simpler and more indisputable fact that concerns me of this enormous cleavage in the general outlook on life.

Fourthly, we who have had the privilege of living in democratic countries should be critical of our own assumptions and outlook and should see how we can best contribute to a new order that will be secure, free, and happy.

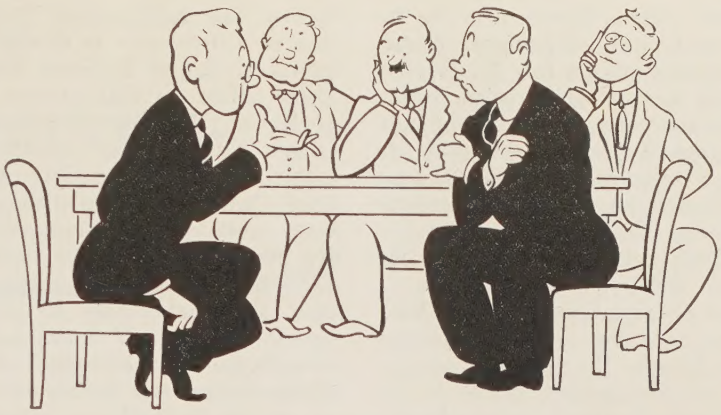
Above all, this crisis has torn into deeper strata of human life and thought. All settled questions will be reopened, and there will be a marvelously new opportunity for the presentation of the Christian gospel. This undoubtedly should be our supreme concern.

These are somewhat random reflections, but I am often in conference with other leaders of the Free and the Anglican churches that have given their minds to this question and we all feel concerned about what will face us in the post-war world.

With so many governments and church leaders of various lands here, we are building up new international Christian fellowships. Last week we formed a Scandinavian British Union, and we have one with Czechoslovakia and with Holland also. This may do much to promote a greater unity between Christian forces of various lands.

I hope your own work prospers. Ours, of course, is very broken, but really vigorous. If premises are bombed one day, new ones are sought immediately afterward. If meetings cannot be held because of night raids, then they are held on Saturday afternoons or on Sundays, or even early in the morning. I should say, on the whole, that the mind of our people is clearer, their will more resolute and their heart nobler than in the soft days of peace. At the same time, we yearn for the end of the war, provided it brings the termination to bloodshed, injustice, and tyranny.

Sincerely yours,
T. G. DUNNING.



They queried him on pedigree;
They probed him on Theology . . .
He said, "But wait!—Provide for me
The 'M & M' Security!"

"M & M" SECURITY is membership in the Retiring Pension Fund of The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, 152 Madison Avenue, New York. The booklet "WORRY-FREE BY '43" tells all about it. Send for your copy.

FREE
A CHRISTMAS CARD THEY'LL KEEP
Beautiful — New — Different
Agents: Increase Your Income...Popular, Quick-Selling 4-Color Art Christmas Card of 12 Beautiful Pages...Inspiring story of "Silent Night". This Unique Feature brings quick sales and added profits. Write for FREE sample today.
JOHN RUDIN & COMPANY Inc.
Pub.: "Book of Life" and "Stories of Hymns We Love"
1018 S. Wabash Ave. Dept. B.X. Chicago, Ill.

EXTRA *Christmas* MONEY
Sell America's finest 21-folder Scripture-text box with or without name imprinted. 15 other outstanding boxes. Gorgeous 50 and 25 for $1.00 lines. "Sunshine" plaques, calendars, etc. **Deal with big national company, for more profit and fast, dependable service.** Experience unnecessary. Write today for box on approval and free selling plan.
NATIONAL ART STUDIOS
Dept. C-100, Douglas Bldg.
Third at Spring St. Los Angeles, Calif.

FOLDING CHAIRS
Brand-New Steel Folding Chairs. Full Upholstered Seat and Form-Fitting Back. Rubber Feet. Send for Sample.
$19.50 dozen
Redington Co., Dept. 44, Scranton, Pa.

Send for this special
★ **INTRODUCTORY PACKET** *of*
New Materials for a Revitalized Home Dept.

WE want you to *see* the value in this new Home Department equipment and so we are making this get-acquainted offer: one of each item (total value at individual prices, $1.02) for only 50 cents.

★
1 Home Dept. Manual
1 Superintendent's Record Book
1 Visitor's Record Booklet
1 Carry-All Envelope
1 Offering Envelope
1 Membership Certificate
1 Leaflet "Something Valuable"
1 Home Dept. Quarterly, "HOME"
1 copy "THE SECRET PLACE"
Total Value, $1.02

Special Price - **50c**
Order Now
THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 CHESTNUT STREET
PHILADELPHIA, PA.
OR NEAREST HOUSE

BIBLES FOR JUNIORS
Containing Practical Helps and Beautiful Colored Pictures
SELF-PRONOUNCING TYPE • SIZE 4½ x 6½ IN.
- **No. 9208Z** — with a ZIPPER FASTENER, Moroccograne binding, gilt titles, amber stained edges **$2.25**
- **No. 9215** — Genuine leather binding, overlapping cover, gold titles, red under gold edges **$2.75**

For sale at your favorite book store or write to
A. J. HOLMAN COMPANY
1222-24-26 Arch Street, Philadelphia, Pa.

Choir Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1164 South 4th St., Greenville, Ill.

WICKS FINE SMALL ORGANS
from $775.00
HIGHLAND • • ILLINOIS • *Dept.* B.L.

OF INTEREST TO BAPTISTS

■ Russell Colgate, President of the International Council of Religious Education, died suddenly on July 31. He was one of the outstanding Christian laymen of the present generation in his devotion to the cause of Christian education. In addition to being president and a trustee of the Council, he was President of the International Association of Daily Vacation Bible Schools, President of the Religious Education Foundations, a trustee of Colgate University, and Vice-President of the Colgate-Rochester Divinity School. He was also superintendent of the Sunday school in his home church, the North Orange Baptist Church of Orange, N. J., the third generation of his family to serve in this capacity.

As a wise Christian steward, Mr. Colgate gave generously of his time and money to various religious organizations. Concerning him, Dr. Roy G. Ross, General Secretary of the International Council, said: "Mr. Colgate symbolized our nation's finest traditions in Christian lay leadership. Few men of any generation have given their lives and resources with such complete devotion to Christian purposes. His life has been an inspiration to a host of business and professional leaders through the nation."

■ Rev. J. M. Horton, the newly elected Executive Secretary of the Indiana State Convention, is already at work on his new field. After ten years of service in this position, Rev. T. J. Parsons will retire October 1. Mr. Horton has been the pastor of the First Baptist Church of Hammond for the past fourteen years.

■ Abraham Ross runs a gas station in Queen's Village, N. Y. Abraham Ross heard that Dr. J. Earle Edwards, pastor of the Queens Baptist Church, had preached a sermon in which he asked his parishioners to co-operate with Mr. Ickes in saving gasoline. So . . . .

Abraham Ross stopped in at the Edwards' home just after the sermon and presented the preacher with a bicycle. It was accepted. Now the parishioners of Queens Baptist are getting used to seeing the pastor roll up on his bike instead of in his car. He practices what he preaches, and everybody is happy—including Mr. Abraham Ross, who is being talked about.

■ Dr. C. M. Dinsmore, Secretary of Edifice Funds and Building Counsel for The American Baptist Home Mission Society, has resigned and will return to Indiana to devote his time to interim pastorate work. For many years he was executive secretary in that state.

■ Serving in the Northern Baptist Convention are 235 foreign-speaking pastors.

■ The "first and foremost" duty of citizens of a democracy is to eliminate intolerance, Roger Williams Strauss declared before the Williamstown Institute of Human Relations. Addressing Protestant, Catholic, and Jewish leaders, gathered under the auspices of the National Conference of Christians and Jews for a study of post-war reconstruction, Mr. Strauss said: "If the right to religious freedom is to be maintained we must avoid intolerance of one group against another. If intolerance gains strength the right to freedom of worship will be limited first against one religion, or against the right to belong to no religious group at all, and gradually each way of thinking will be prohibited except that accepted by the ruling power."

CONGRATULATIONS TO

First Baptist Church of Connellsville, Pa., on their celebration in September of their 145th anniversary. The oldest ecclesiastical organization in the city, they planned an eight-week program that included addresses by many former pastors; old members and former members from near and far attended.

Rev. W. D. Hurst, who accepts a call to **Temple Baptist Church, Kansas City, Mo.,** and to this church on its securing such a capable leader. Born and educated in Kansas City, Dr. Hurst is really "coming home" from his pastorate in Trenton, Mo.

To **Sixth Avenue Baptist Church, Tacoma, Wash.,** on the celebration of its fortieth anniversary. The present pastor is Rev. William T. Turner.

The Ark Spring Baptist Church, in the Zane Larger Parish, Ohio. This organization has celebrated the fiftieth anniversary of the dedication of its church building. Rev. H. A. Miller has been its pastor for six years.

The B.Y.P.U. of the Forest Avenue Baptist Church, Des Moines, Ia., organized July 1, 1891 and is now celebrating its fiftieth anniversary.

To **Grace Baptist Church, San Jose, Calif.,** upon the dedication of a new $81,000 church building, under the leadership of Rev. Harold Bottemiller, pastor, and Rev. Gilbert B. Christian, associate pastor. When the pastor was called into active service as a chaplain in the Reserve Army, the church gave him a year's leave of absence. During that period Rev. Hubert C. Mathews will serve the church.

The First Baptist Church of Shenandoah, Iowa, which recently commemorated the 70th anniversary of the founding of their church, with twenty charter members.

Our Baptist Schools, Colleges, and Seminaries

Our Baptist schools always have been and always will be our surest, greatest source of trained Christian leadership.

Tomorrow we shall need the ministry of these schools as truly and desperately as America and our churches have needed their leadership in days gone by.

Following are our Baptist schools and seminaries whose presidents pledge their full co-operation in helping our churches raise the whole World Emergency Fund of $600,000.

Seminaries

Andover Newton
Berkeley
Bethel Institute
Central
Chicago Divinity
Colgate-Rochester
Crozer
Eastern
German
Northern
Norwegian

Training Schools

Baptist Institute
Baptist Missionary Training School

Colleges

Alderson-Broaddus
Bates
Bucknell
Carleton
Colby
Colgate
Denison
Franklin
Hillsdale
Kalamazoo
Keuka
Linfield
Ottawa
Redlands
Shurtleff
William Jewell

Junior Colleges

Bethel
Colby
Colorado Woman's
Frances Shimer
Ricker
Rio Grande
Scranton-Keystone
Sioux Falls
Stephens
Wayland

Academies

Coburn
Cook
Hebron
Higgins
Maine-Central
Peddie
Pillsbury
Ricker
Suffield
Vermont
Wayland

Of the $600,000 the amount of $100,000 will be used:

1. To help, among others, the following nine of our Baptist educational institutions to meet special immediate emergencies: Alderson-Broaddus College, Berkeley Divinity School, Central Baptist Seminary, Coburn Classical Institute, Keuka College, Northern Baptist Seminary, Rio Grande College, Shurtleff College, Sioux Falls College.

2. To enable them all to plan together a national program for the strengthening of their ministry for Christ in the face of the great emergency the war has brought upon them and our country.

★ Dr. Hutchins believes in American freedom and democracy. He seconds Mr. Willkie's statement, "America's battle for freedom is right here at home."

On Guard, America!

By ROBERT M. HUTCHINS

President, The University of Chicago

THIS war, if we enter it, will be long, hard and bloody. We do not have the choice between a short war abroad and a prolonged period of militarization at home. The "enemy" now controls all of Europe and part of Asia, and is not yet driven from Africa. We have no evidence that the totalitarian régimés will fly to pieces when their opponents get superiority in the air, or even that superiority can be achieved.

What will be America's fate after a long, hard and bloody war? In times of peace we have had ten million unemployed; we shall have at least that many again. We shall have an enormous debt. Repudiation and inflation may rid us of that—and at the same time of the middle class. Having exhausted our resources in getting guns, we shall have none for butter, houses, relief, social security or education. We shall have want and fear, and we may have the maintenance of order by a government scarcely distinguishable from those which we went forth to fight. We may have the kind of freedom proclaimed by one of Napoleon's marshals to the German towns. He said, "My friends, I bring you perfect liberty. But be prudent. I shoot the first man who stirs."

There are those who say, "Of course, if we go to war, we shall have totalitarianism in this country. But if we try to stay at peace, we shall have all this and Hitler, too. Unless we go over and get Hitler, Hitler will come over and get us."

Lord Halifax has said that Hitler could never invade England. If he can never invade England, he can never conquer the Western Hemisphere. *We in America have a chance to save democracy if we build our defenses and stay at peace.* If we enter upon total war to total victory, we lose that chance, even if we win the victory.

War, except in self defense, is a counsel of despair, despair because the world is bad, despair because peaceful change is too slow and hard. It was the counsel of the Nihilists, the Russian revolutionaries described by Dostoevski. They believed in progress by catastrophe. Our modern American nihilists want catastrophe because they despair of getting progress in any other way. They think that everything will be wonderful after the war because such things as capitalism, which they dislike, will be destroyed.

I think it fairly certain that capitalism will not survive American participation in this war. And since it is the vehicle of the materialism which has brought us to our present pass, I am not altogether sure that it deserves to. But experience after the last war in Germany, Italy, and Russia does not suggest that catastrophe is the road to something better.

The trouble with the doctrine of progress through catastrophe in that you can be sure of the catastrophe, but not of the progress. So of war as the path to freedom. You can be certain of the war. The freedom is another matter. If we enter this war, we shall lose what we have of the four freedoms. We shall lose the hope of realizing them. What we have, in this country, is hope. War, for this country, is a counsel of despair. It is a confession of failure. It is national suicide.

We have far surpassed most other nations in our advance toward the four freedoms. We, and we alone, have the hope of realizing them. We must bravely and hopefully face the task of realizing them. We must show the world a nation which understands, values and practices, the four freedoms. This is America's destiny.

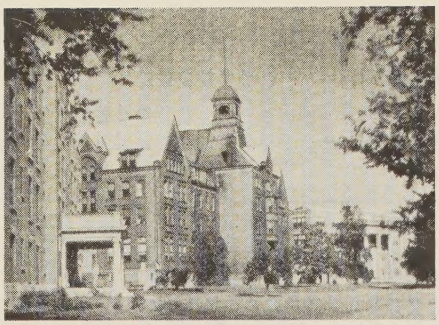
We cannot run away from our destiny because it is hard. We cannot avoid it by claiming that we must have the British fleet to protect us. We cannot evade it by pleading fatigue from our futile efforts to meet the depression, suggesting that we would like an ocean voyage to recuperate. We cannot be like Stendhal's hero, who at the age of sixteen, ran away to join Napoleon to escape the sorrows that were poisoning his life, especially on Sundays. We must stay here and fight. As Mr. Willkie said so truly during the campaign, "America's battle for liberty is right here at home."

The path to war is a false path to freedom. It is a false path to freedom for America. It is a false path to the four freedoms everywhere. War is for the sake of peace. The spirit of the peace will be determined by the spirit of the countries which make it. An Englishman, J. Middleton Murray, said of England, "This country, as it is, is incapable of winning a Christian victory, because it simply is not Christian." This general principle is sound. No country can win a democratic victory unless it is democratic. Only those who understand, value and practice democracy know what a democratic peace would be. Only those who understand, value and practice justice can make a just peace. Only those who understand, value and practice the four freedoms can make a peace to establish them everywhere.

Fear and ignorance wrote the last peace; the fear of the French and British, the ignorance of all the nations. From this fear and ignorance sprang a peace that made this war inevitable. There is no less fear and certainly no less ignorance today. Have we the courage and the wisdom to bring the world to a peace that will establish the four freedoms everywhere? If we have, we should do it, no matter what the cost in blood and treasure. We want to serve humanity, and in her cause we should be proud to sacrifice our fortunes and our lives.

We cannot seriously believe that what we have of the four freedoms we owe to our courage and our wisdom. We owe it rather to the courage and wisdom of our forefathers who wrote our Constitution and to the Divine Providence that placed enormous resources at our disposal at a distance from the conflicts of the Old World. Do not misunderstand me. We have accomplished much; but when we appraise our opportunities and our obligations we see that it is only a beginning. We are fearful and we are ignorant. Our fear is the result of our ignorance. Our fundamental error is the

(Please turn to page 15)



KEUKA COLLEGE, KEUKA PARK, N. Y.

The Secretary of the Department of Schools, Colleges, and Student Work of The Board of Education asks a few pertinent questions, discloses a few painful truths, reveals a few plans.

Shall We Let

ONCE, we Northern Baptists had George Washington University. We've lost that. Once we had a fine University of Rochester, Vassar College, and Worcester Academy. We haven't them now. They are gone with the winds of disinterest and economic strain and they are trampled under the march of secular education. A lot more seem ready to go. Baptist presidents of Baptist colleges are asking themselves, "Shall we cut loose from the church, and look elsewhere for support?" They may. If they do, it will be a major calamity for the church—and for church youth!

We stand fifth among six of the major denominations of this country in our support of denominational education; third in regard to endowment for our church schools and colleges. We have been responding to the cry for help from the Baptist college with a mere pittance. Our nineteen colleges in 1939 needed a few cents less than thirty-three million dollars for buildings, endowment, scholarship and loan funds; they got 2.6 per cent of our benevolent offerings—or $42,-551.26! And the appropriations made by The Board of Education in 1941 were *seven thousand dollars less* than in 1939.

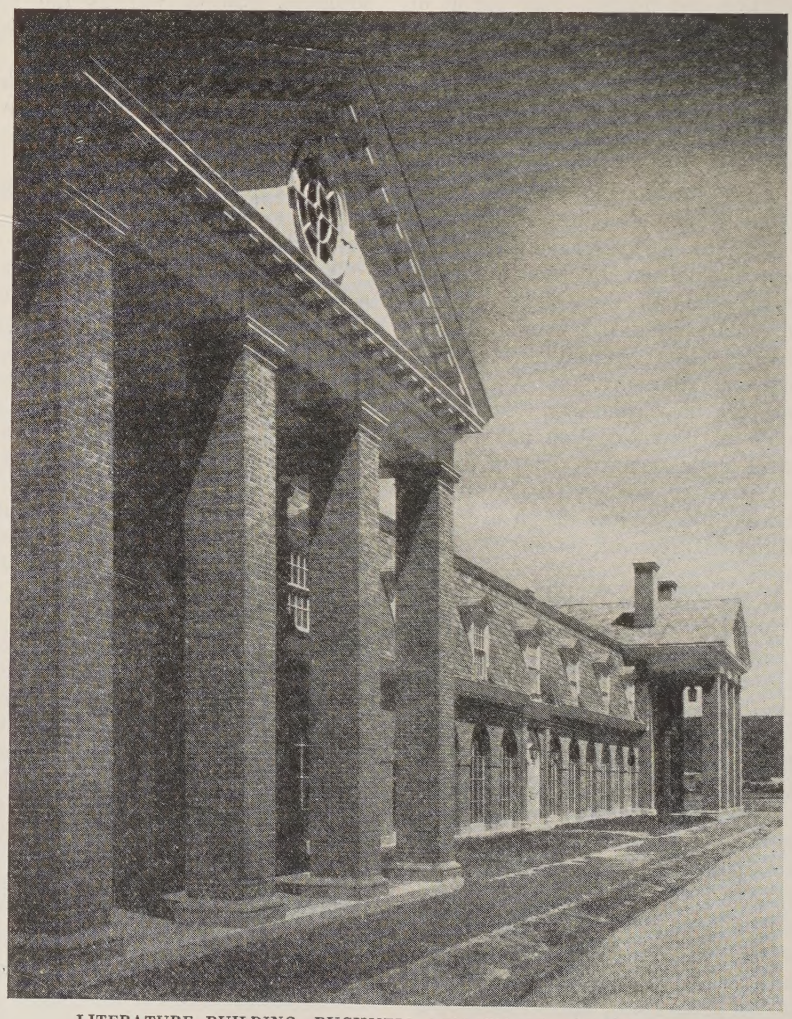
We haven't been giving our dollars to support Baptist colleges, nor our children to study in them. As a matter of fact, we rank pretty low among the major denominations in the number of children sent anywhere to college. Dr. Frank Padelford reported to our 1935 Convention that, "In Michigan, Congregationalists have one person in college for every 26 members of their churches in the state; the Presbyterians have one for every 30 members; the Baptists, one for every 73 members." Dean Rivenburg, of Bucknell, tells us that in the thirty-one colleges and universities in the State of Pennsylvania, 20.1 per cent of the students are Presbyterians, 12.3 per cent are Catholics—and 3.4 per cent are Baptists. For the whole area of the Northern Baptist Convention, Baptists stand sixth in the relative number of students sent from their homes to institutions of higher learning.

We may be able to scratch a crumb of consolation by saying that we are not alone in our misery; other church colleges are having a tough time of it, too. Said Fred Pierce Corson, President of the Pennsylvania College Presidents Association, in the *New York Times* for August 5, 1941: "The colleges have been left to struggle alone with the problems of lowered income on invested funds, higher operating costs due to increased war prices, and decimated student bodies due to selective service." But it's poor consolation for the man with scarlet fever to be told that the man next door has caught it, too, and they may die together! He doesn't want to die. . . . .

Maybe we should let the Baptist college die. Perhaps some of its bitter critics are right when they say that "no college is worth keeping alive." But before we do that, suppose we look at some cold, hard figures and see what would happen to us as a church and as a people if we let it die.

Our Leadership Is College-Trained

The truth is that Baptist schools and colleges have been furnishing the great majority of our trained leadership. It may be quite all right to call *some* colleges "hotbeds of atheism," but it is good to remember that other colleges have become hotbeds of missionary interest, the fruitful soil of the finest pulpit



LITERATURE BUILDING, BUCKNELL UNIVERSITY, LEWISBURG, PA.

Our Baptist Schools Die?

By NEWTON D. FETTER

COLGATE–ROCHESTER DIVINITY SCHOOL, ROCHESTER, N. Y.

oratory the world has ever known and the most vital leadership in Christendom.

On February 1, 1941, President John Herget, of William Jewell College, published a survey that should be on the reading table of every home in the Northern Baptist Convention (*The Possible Blackout for Schools and Colleges*). He took as a basis for his study two hundred and fourteen leaders associated with different phases of our denominational life. The finding was:

"Of the 36 people who constitute the officers of the Convention and members of the General Council, 20 took undergraduate work in schools founded by, or at present affiliated with, the Baptist denomination; 4 studied in schools of other denominations; 2 in other privately endowed colleges; 3 had no formal college training and 4 had not been heard from.

"Of the 32 members of the Council of Christian Education, 9 did not respond to the questionnaire, 59.09 per cent were educated in Baptist colleges and 72.72 per cent in some church college.

"The Council on Finance and Promotion has 119 representatives . . . . national and all over the Convention area. Eighty-three of them were educated in Baptist colleges, 10 in other church colleges, 4 in other privately endowed schools, 5 in tax-supported institutions, 4 had no formal college training and 13 are still to be heard from.

"Out of 60 presidents or principals of Baptist schools . . . . 34 took their undergraduate work in Baptist colleges; 19 in colleges of other denominations; 3 in other privately endowed colleges; 3 in tax-supported schools; 1 has not yet been heard from.

LIBRARY, DENISON UNIVERSITY, GRANVILLE, OHIO

"Of the 19 four-year colleges affiliated with the Convention, 16 have contributed to the training of these leaders." . . . . No wonder Dr. J. Hillis Miller said to the Northern Baptist Convention: "The church college is vital to the continuing success of the denomination. From it has come the most vital leadership of the Christian world. . . . . The church-college campus is the recruiting ground for foreign missions. It is the source from which the church gets the great majority of its dynamic preachers. It is the place from which its most influential lay leaders come. *For the church there is no substitute for the church college.*"

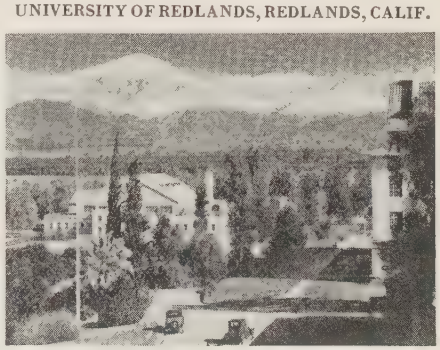
Is it possible that Baptists will turn away from the challenge of these ominous facts? There are perhaps other even more important considerations involved. Most youngsters want to go to college, nowadays; in the world they have to live in, college is becoming a primary asset. Youth will go to some college; we can bank on that. And most parents with Christian hearts want their youth in colleges where faith will be preserved—increased.

The church-related college is relatively small; therefore a better chance that its student body will live in a Christian community. The son of a Baptist clergyman, having received his preparatory training in an eastern city school, went to a Baptist college. He wrote to his parents: "College life here is the life of one big, happy family. Everybody speaks to everybody else; there is always something going on in which you are wanted. Members of the faculty seem to care when you get in a jam and they are ready to help you even when they are impossibly busy; the whole college seems to be right behind you in your study and your play."

In a Christian college he discovered himself, decided to go into the ministry, inspired by faculty members whom he respected, and by the fellowship of students with whom he constantly associated. When that boy, at the end of his Junior year, was drafted into the army, a professor of the college wrote the boy's father: "My students are to me as my own children. During your son's service in the army I shall keep in constant communication with him."

That personal interest in the student is the first principle of Christian education; it is to be found in most of our

UNIVERSITY OF REDLANDS, REDLANDS, CALIF.



church-related colleges. While I have neither time nor intent to cast any rocks at the state school, I would like to ask the parents of our Baptist youth if they can imagine anything as personal as that happening at one of our large universities, where there are thousands of students.

Freedom and Truth

Not only is this church college relatively small; it is also relatively *free*. Not so long ago the Presbyterians in the U. S. A. started a campaign to raise ten million dollars (*Ten million!*) for Christian Education. Mr. Wendell Willkie said to one of their gatherings: "More than ever in America do we need the church-related school. For the church-related school is free; free from state or federal control; free to express opinion; free to support and develop religious faith; free to undergird democracy." That ought to mean something to Baptists, whose contribution to American democracy has been the principle of separated church and state, freedom. If we want to go on being free in America we had better guard with our very lives the free school.

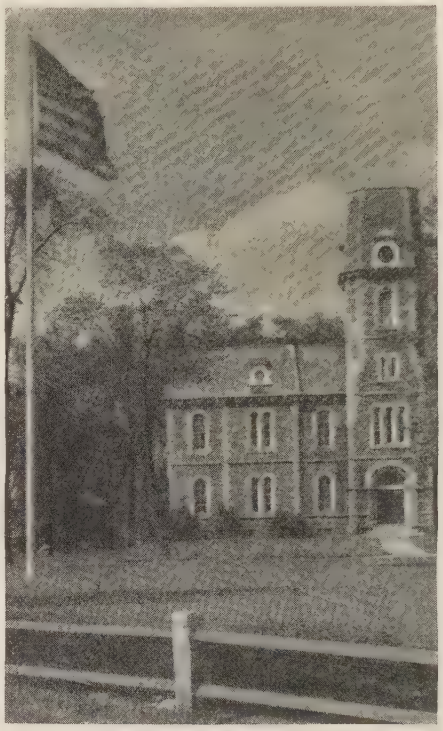
The church college is, *per se*, more likely to be Christian than the non-church-related college. It would be untrue to maintain that our church-related colleges are all as Christian as we would like them to be; it would be equally unfair to say that there is no Christianity in other than church-related schools. Yet the church-related colleges by their very nature and constitution are in a better position to be out-and-out Christian. Said a well-known Harvard professor, Dr. Kirtley F. Mather, in speaking to a Baptist faculty, "The university welcomes the search for truth from whatever source. In a Christian college, it is assumed that Christianity is *the* way of life, and a program is built on that assumption."

That may be one reason why Dr. J. Seelye Bixler, a professor at Harvard Divinity School, was willing to give up the security and the prestige which Harvard provides to become president of Colby College. Taking over at Colby, Dr. Bixler said, "The thing that gives me encouragement is that Colby has shown so much vitality in recent years that I think it ought to survive even the shock of my coming." Vitality!

There are Baptist colleges which will employ as teachers only those who by church membership are committed to the Christian way of life; many Baptist schools have "required chapel" just as they have required courses for graduation and a required program of physical training. In addition every student must take a minimum number of hours in the field of religion and Christianity. In other words—Christianity here is an atmosphere that permeates the whole of college life. God walks the campus!

Now if we fail to take seriously our responsibility as a denomination to our Baptist schools and colleges—if we deliberately let them die—what happens? We rob the Baptist church of Baptist-trained leadership. We rob our youth of more than that: we send them to schools where Christian nurture is a second consideration, or a third or a fourth. It would mean not only that we lose our grip on an education so tremendously vital in such an hour as this; we would be taking one more step toward exiling God from the campus.

The choice is before us, clear as crystal. If we say "No" to our educational institutions and refuse to support them, they will either become independent institutions with no sense of responsibility whatever to the denomination, or they will die. If we say "Yes!" then we shall be doing for the kingdom of God what is easily within the power of Baptists: we shall be mobilizing our youth for Christ and his kingdom, to the end that youth shall be adequately prepared.



MEMORIAL HALL, COLBY COLLEGE, WATERVILLE, MAINE

Take a good look about you. The Roman Catholics have said "Yes!" to their schools' appeal. In New England they have taken over one fine piece of property after another for educational purposes. In towns and cities all over the nation, when Catholics have had to choose between building a new church or a larger school, they have built the school! The Lutherans have said "Yes!" They seem to have made education almost a first charge against their budgets. The Methodists are saying "Yes!" Says one of their great educators, Dr. Miller, "It is interesting to note that there are young people in attendance at Baptist colleges securing assistance from the Loan Fund of the Methodist denomination—a fund which now totals more than three million dollars!" Are we as Baptists to be proud of that? The Presbyterians have given a thunderous "Yes!" to their church's appeal for educational funds. Ten million dollars! And they are pressing on for more.

Meanwhile, what are we Baptists doing? We are reminded by the Presbyterians of the Baptist New World Movement of 1920-1925, when The Board of Education was our means of adding to the funds of Baptist schools and colleges; then we added $7,360,313.19. But we look back on that New World Movement, for after the balmy days of 1920-1925, the budgets "were all re-adjusted and the allotments to schools and colleges were seriously reduced." (Quoted from the report of The Board of Education for 1940. Page 15.) The reductions came year after year. The Secretary of The Board of Education kept reminding us at our annual conventions of the disaster that lurked for us if the reductions continued. Our college presidents took one of two attitudes. They either said, "We will go elsewhere even if we have to sever our connection with the denomination," or they created an informal organization to represent the cause of the Baptist college whenever their efforts might be strategic. It was bad. Too bad. *So* bad that out of it came the appointment by the Executive Committee of the General Council of a Commission on Education, which was responsible for the "Possible Blackout" report noted in this article. Even such a bomb as that report almost turned out to be a "dud," but—thank heaven and wide-awake Baptists—it proved effective after all, and the dawn is breaking.

Baptist Schools on the March

The dawn began to break when the Finance Committee of the Convention and the General Council inaugurated the World Emergency Fund. At Wichita, the council proposed to the Convention the inclusion in the emergency budget of *an item of $100,000 for schools and colleges.* That spurred our college presidents and representatives of The Board of Education to plan for the future on the assumption that the denomination would respond now as it had responded in the twenties. The board proposed to the presidents that they call a conference of their own and talk things over. They called it—a two-day conference in June, in Cleveland. To it came college presidents, administrators from junior colleges, seminaries, and prep schools. To it came the man who had guided the raising of the ten million for the Presbyterians, the Director of our Council on Finance and Promotion, and others. They discussed financial problems, public relations plans, and denomi-

(Please turn to page 43)

Women, the Church and the Mores

By FANNY HAYES

The Author, Counselor to Omaha's High School Girls, Says Some Things That Will Make Churchwomen Cheer—and Some Churchmen Think

LLOYD DOUGLAS' novel, *Green Light*, presents a philosophy of human progress. Mr. Douglas regards human progress not "as a gradual upward journey from the jungle to Utopia," but rather as a series of climbs from one plateau to a higher one. A half-dozen generations will move along rather uneventfully on an approximately level plane, where their customs will crystallize into laws, codes, constitutions. After a while society will have a State, a Church, and methods of judging social, educational, and religious conduct. But, warns Mr. Douglas, when everything has become nicely integrated, the Human Parade "wants to look out! For the time has come for the taking of another steep grade." And the Human Parade goes scrambling up to the next plateau, where its people again write off their losses, relegate their cherished dogmas to the limbo and formulate their new ideas into laws.

With this theory of human progress as a background, it is interesting to observe the progress women have made as they react to these alternating periods of crystallization and outbreak. Observation might center in any one of the many fields such as the home, education, business, or the professions. In this discussion, we are primarily concerned with woman's progress in the field of organized religion—in the church.

The American Mores

Our most conservative critics of woman's status agree that women have accomplished less than men, but they quite as readily agree that the fault lies "not in themselves that they are underlings," but in the American attitude or mind—in the American mores.

Now that word "mores" is a Latin word; it is used only in the plural. It means "the customs which regulate the standards of right and wrong of a people. Mores are standards which are supported by strong sanction; it is wrong to question them or criticize them in any way."[1] Every group has such standards, but they vary widely from group to group. For example, our mores approve of monogamy, while the mores of other groups or peoples approve of polygamy. It all depends!

Any attempt, then, to evaluate woman's contribution to the past or the present, in any field of activity, must include a consideration of the nature and the strength of the mores, the beliefs which we have held or are holding concerning woman's place in the sun. One hundred years ago Hannah Adams wrote a book. What did the mores say of her then? "She's a curiosity, a being who has unsexed herself by her learning!" When Haverhill (Massachusetts) considered a tax to educate girls as well as boys, the mores of the village, speaking through the conservative voter, cried, "Haverhill educate *she's?* Never!" When Florence Nightingale announced her intention of becoming a nurse, the American mores said scornfully, "Perfectly terrible!"

One of the characteristics of our mores is that they exist without our being conscious of their existence. One such belief is that a woman's life is less consequential than a man's. "It's a boy!" announced from the maternity ward is generally the occasion for more pride and enthusiasm than "It's a girl!" All masculine traits are represented by courage, strength, activity; feminine traits by modesty, passivity, purity. Tell a growing girl she's a tomboy, and you imply praise. Tell a growing boy he's a sissy, and he will scarcely recover without the aid of a psychiatrist.

Education over, the boy and the girl face a life that is replete with masculine superiority. The better jobs, the better pay, the choice professions go to men because they are men and because women are too standard-bound to demand equality.

But our mores do change. They are changing. It is a far cry from the first Current Event Club meeting which was held at the home of Anne Hutchinson, for presiding at which Anne was banished, to our present network of Clubs and Federated Clubs in which Mrs. 1941 may discuss communism, fascism, reciprocal trade agreements, referendum, tariff walls, the merit system, or international relations. Mores one hundred years ago called Hannah Adams an unsexed curiosity for writing a book. Today women are writing books without fear and with some favor. In the last thirteen years seven Pulitzer prizes have gone to women for the best written novel of the year. We have today 6,825 women physicians, 3,385 women lawyers, 1,793 women brokers, 1,502 women truck and taxi drivers. Should we "view with alarm" the sprinkling of women legislators in Congress, or should we "point with pride" to the records of the six women diplomats appointed to foreign service since 1923?

So much for the progress of women in the secular relations of American life, even in the face of distracting mores.

Women in the Church

The story of her progress in the church is less gratifying. Because of its traditional attitude toward women the church is the target for caustic criticism both from within and from without. Georgia Harkness points out that, while the Christian gospel has done more than any other agency for the emancipation of women, "the church is itself the most impregnable stronghold of male dominance."[2] This condition, Dr. Harkness believes, makes many women of intelligence and ability skeptical of the church as an effective channel for their effort. One great religious journal in America has referred to the church as a "drag on the procession of woman's progress rather than a leader of the host." "The American Church," said the editor, "is still one of the most backward of all institutions in the place it accords to women and the attitude it exhibits toward them."[3]

Let us not think for a moment that this attitude is the result of a planned conspiracy against woman's religious progress. Far from it. The majority of men are interested in the spiritual progress of mothers, sweethearts, or wives. They would, if they could, paraphrase and sing enthusiastically the old hymn:

"Take my *wife* and let *her* be
Consecrated, Lord to Thee."

Many churchmen remind us of the present Swiss electorate. Switzerland is

[1] *Journal of National Deans of Women*, January, 1940, p. 51.

[2] "Women and the Church," Georgia Harkness, *Christian Century*, June 2, 1937.

[3] *Christian Century*, December 11, 1940, p. 1542.

(Please turn to page 15)

A Layman in First Baptist Church, Sacramento, Cal., Tells What a Wide-Awake Diaconate Can Do

The Deacons Go

I GREW up in a little mid-western church that had one hundred and twenty-five members, two deacons, and a set of purely local problems that never seemed to get solved. The deacons were good men. They performed their customary function of assisting at The Supper and performed it well. They met Paul's formula in being "grave, not double-tongued, not given to much wine, not greedy of filthy lucre." They did nothing else in the church, so far as I can remember, but assist at Communion.

So many deacons I've found like that, all over the country! You know, there is another meaning for this word "deacon"; it has to do with packing fruit. It is the trick of packing a few choice peaches on top and filling the rest of the basket with mediocre, less attractive fruit. I say by way of confession that too many of us who are deacons are like that. We have a good "front" or top layer; we are ornamental, but—honestly!—little more. Yes, I am a deacon myself.

I got a pleasant shock when I met the diaconate of First Baptist Church in Sacramento, California. I re-experienced the old heart-thrill when I saw the march down the aisle to assist at the Lord's Supper. I experienced a new faith in the church when I went to my first deacon's meeting there and found that they were the driving-force of First Church. They had two ideas. First, that as the pastor's assistants they should help him integrate the whole program of the church—plan it, guide it, help it. And second, that they should adjust the program of the church to local conditions. Let me explain their program. I think your church might use it.

Big Church, Big Job

First Church is large. I am one of one thousand and sixty-four members. We have a $165,000 plant in a city that is a racial melting-pot: we have Americans, Chinese, Japanese, and Mexicans in abundance, a scattered minority of other nationalities. We have a church that shelters a transient, constantly changing congregation in a community that is never quite the same from one day to the next. The personnel of the church, generally speaking, changes every seven years, and the job of keeping up with it, the task of knowing who lives where and who has moved out and who has moved in, is enough to stagger the imagination, to say nothing of the energies, of any pastor, even of Rev. R. L. Bailey, the tireless pastor of this church. The job of organizing the work of a church in such a situation is a perplexing one; many churches in similar situations are badly over-organized, others as badly under-organized. We think we have the answer in placing the responsibility in the hands of our diaconate of forty-eight members: twenty-four women, twenty-four men.

To each of these deacons and deaconesses is given a list of members; it is their specific duty to get in touch with these members by personal visitation or by other means and to notify them of special church affairs and to report any needs to the proper authorities. In addition to this duty there is the monthly meeting of the diaconate. It is, I think, the most important meeting on the whole church calendar. Attendance is taken with the utmost seriousness by all forty-eight; they know that the business to be transacted is vital, and they come.

A permanent chairman is elected at the beginning of each church year (in May). With the advice of the pastor, this chairman appoints his six key members, or the chairmen of the six key committees who carry the real load of direction and organization. Those committees select themselves; there is no such thing as begging Brother Jones to please do this, or Brother Smith to please do that.

RAYMOND L. BAILEY
PASTOR

To listen to their friendly arguments and discussions is to understand that this Baptist church is living up to its democratic tradition. The general attitude is that of a busy and competent group of Christians with a serious job.

The chairman opens the meeting, with the pastor on his right and his secretary on the left. There is an opening prayer, the minutes of the previous meeting are read and an open discussion of what we might call "current business" gets under way. The hearty response of everyone in the room dispells the old conception of deacons as "people apart" and puts in

To Work

By F. B. SMITH

its place the idea that deacons are the active leaders of the church.

Current business over, the chairman of each committee is handed a Manila envelope containing information he will need for his committee's work. He has already received, by mail, a skeleton bulletin or worksheet for this particular meeting. The committees go into separate sessions and consider their respective jobs. The pastor depends on their judgments; they are not his rubber stamps. They sit, following their separate conferences, as a committee of the whole; the whole body acts on each and every report. Seldom do they take more than two hours for the whole procedure.

The committees and the tasks for which they are responsible are:

1. *Membership and Baptismal and Communion Committee*

a) Pass on all members for church membership.

b) Recommend the granting of letters of dismissal.

c) Assist at baptismal services.

d) Prepare the Communion table and maintain the dignity of this ordinance.

2. *Enlistment Committee*

a) Its purpose is to reach quickly and effectively all members of the church.

b) Provide a watch-care over new members and note changes of address.

c) Maintain a monthly contact through captains and lieutenants of the entire membership.

3. *Special Services and Pulpit Supply Committee*

a) To pass upon the propriety of innovations and changes in the regularly established procedures in church services.

b) To plan for special services.

c) To feel an obligation to try to raise the spiritual tone of the church service.

d) To help provide and care for those who take the services in the pastor's absence.

4. *Missions*

a) The First Church of Sacramento is in a city with a large number of missions. This committee is charged with the task of careful attention to their needs.

b) Together with the Board of Christian Education and certain officers of the Women's Society, it plans the annual School of World Friendship.

5. *Promotion and Welcoming*

a) Maintain a prayer period with pastor before pulpit service.

b) Help stimulate attendance at worship services.

c) Provide suitable persons to welcome members and visitors at all services.

6. *Welfare*

a) This committee is entrusted with the Welfare Fund. This fund is to be used at its discretion for those who need material assistance.

b) Provide remembrances and tokens of affection at Christmas or other times deemed suitable by this group. (The beneficiaries are known only to the members of this committee.)

There is a lot of hard work in all this —and the hard work has produced a fine fellowship. The membership of the diaconate rotates; members are elected for three years. One third of the group is elected each year. As no one can serve consecutive terms there are many farewells to be said at the April meeting; this is made the same sort of church-social occasion as we make of the meeting at which we welcome the incoming members.

Church School

The enthusiasm and the fellowship of the diaconate have leaped over into our church school where, perhaps more than in any other department, we are trying to meet our problems with methods suited to our demands. The school is fortunate in having large, well-planned quarters; we have plenty of room. What bothers us is that we never have been quite able to fill it! This is a marginal downtown church, where sudden rises come to the school membership—and sudden drops, too. Sometimes, it is gradual. Seven years ago a decrease began; we halted it only two years ago. In halting it, we set ourselves three goals.

First of all, we determined to get the finest leadership obtainable. We promoted training schools not only for teachers who were already teaching, and for officers then in office, but also for prospective teachers and officials. We urged them all to come, and to attend all other interdenominational leadership training schools convenient to them. We began to find talent and teachers we had never dreamed we had. The diaconate was indispensable, with its knowledge of the membership, when we came to that.

Then we discovered that the weakest spot in the school was in the work—or lack of work!—with young adults and young married couples. They found little if anything to interest them, no program designed especially for their living. They were too old for the Young People's Department and too young for the Adult Department. So we organized a brand new department for those aged twenty-two to thirty-five.

Several courses were offered to this new group for study, and they chose the ones they wanted. Revolutionary? Maybe so—but it worked. A social committee planned a social program that dovetailed into their interests and thoughts; a visitation committee of twelve teams of two each began a regular and thorough canvass of the neighborhood for strangers and unchurched young couples. The net result of it has been that the First Baptist Church has become known to this neglected age as a church with a large "Welcome" on its mat. Incidentally, taking care of this age has boosted the

A MONTHLY MEETING OF THE DEACONS AND THE DEACONESSES

attendance and the membership of the Nursery and Beginner's Department. Whole young families come to church school now. Such a plan will work wherever this age-group is neglected. And where *isn't* it neglected?

For our third goal we set ourselves to get and keep a flexible organization. No school technique, we felt, should last forever just because it had worked once. Possibly one of the things we need most in our churches is the courage to drop methods that are outworn. At First Church we had always held our church school promotions in September. The children in the public schools were promoted in June, and there was always a lot of confusion and some little friction when the children came back to church school in the fall and found themselves in the same old department. We dropped that; now we have promotion in June, and everybody is happy. Why not? It is not the day or the month that is sacred, but the spirit of the child!

Missions and Migrants

The diaconate and the church school went to work hand in hand on a missions-and-migrants program. We have plenty of both, in and around Sacramento—and, truth be told, we have neglected both too much. We started a school of missions—a school that dealt first-hand with both theory and practice.

Realizing that for too many years past we had merely studied *about* missions when we might have walked a few blocks and worked *in* missions, we arranged a series of discussions and visits between church and church missions. Wednesday nights were study nights. We discussed the migrant problem pro and con, openly, frankly; we brought the "Joads" right into the meeting. We enlisted the co-operation of patriotic organizations who were carrying on educational campaigns in the migrant camps, and one evening a representative of the Student's Christian Association of the Junior College came and told us of their work in promoting recreation in the camps. Sunday evenings were visiting evenings, on which church folks visited mission folk, and vice versa . . . .

These were joint services, with social get-togethers afterward. One service was held in honor of our mission at Broderick, just over the Sacramento River from our church; across the Eye Street Bridge went a visiting caravan of one hundred cars, to fill the small mission building to the doors. Many of our own group never had been inside that mission before—and *from* that mission, eighteen were baptized last Easter.

Another Sunday evening we gave over to a joint worship service with local Chinese Baptists; another, to a meeting with our Mexicans, at which Dr. George Holt, of Berkeley, enriched the evening with motion-pictures of his recent trip into Mexico. Mexican Methodists and Mexican Baptists were with us that night; they sang Mexican gospel songs to an accordion accompaniment. There was another service with the Japanese, another with our colored brethren from the Shiloh Church. The "School of Missions" isn't just a school; it has become an enthusiasm.

The Evening Service

Every church in Sacramento has struggled with the problem of the summer evening service. (And that may not be peculiar to Sacramento, either!) Most of them have given up the regular evening service and have only a small youth meeting, at least through July and August. We tried another plan.

The length of the service was shortened. The three young people's societies meet from 6:30 to 7:25 P.M., and the general subject assigned for the evening is discussed. From 7:30 to 8:15 they sit together. They sing together in a "Singspiration" period, enjoy prayer and special music, and for the last fifteen minutes listen to the pastor's answer to the subject they have been discussing as separate groups. Old and young seem to enjoy this service. It may be the subjects they discuss . . . .

The subjects are selected at a joint meeting of the cabinets of all the youth groups. Last year they chose these subjects:

"Should I register as a conscientious objector to war?"

"Should my church help me to determine my life work?"

"What are the tenets of a Christian code of ethics?"

"Is my Christianity on the defensive in the modern classroom?"

"Has a denominational college a right to be supported in our day?"

"What claim has Christ on my purse?"

"What measures can I take to eliminate racial discrimination?"

"Have I the power of choice, or is my life determined for me?"

"How far can I as a Baptist go in Christian co-operation and unity?"

"How can I best think 'God' in my personal life?"

The proof of the pudding is in the eating. The attendance at these summer evening services is 50 per cent better than ever before. Not the least important factor in their success is the fact that the young people plan them!

These young people do their own planning, in every department of their work. They arrange their own schedules and pick out their own topics for discussion, and discuss them as they please. They co-operate with their own denominational projects and with other young people's groups in the city; what cheers us most is that they have come to think of their societies as integral parts of the church rather than as ends in themselves.

Our women's work budget last year was $1,800; most of it went into the building fund. Our men's work, World Wide Guild, Boy Scouts, Children's World Crusade . . . . but no, this is detail. This isn't what I started out to tell about. What I wanted to say here was that a wide-awake diaconate can work miracles in the spirit of any church—and that as the pastor's aides they are obligated to do just that. In fact they put their motto into action.

I forgot to give you that motto. It is: "One job for every person in the church, and every person working at his job." Help yourself to the motto and the idea, if you want them. They are now public property.

THE ARRANGEMENT OF THE AUDITORIUM IS CONDUCIVE TO A WORSHIPFUL SPIRIT

Women, the Church and the Mores

(Concluded from page 11)

a democracy, but decidedly a man's country. Only a few months ago, the country voted on a limited measure of woman's suffrage. When the leader of the Gothard League was asked why, in his otherwise splendid program of reconstruction, he failed to give recognition to woman's contribution, he replied, "Why, I guess that just got overlooked. We were terribly busy!"

These pointed criticisms of the church raise at least two questions. First, what are women doing for the church? Second, what is the church doing for women?

The Teacher of Religion

Quite obviously, a general answer to the first question would be that women have been and still are the guardians of our religious and ethical culture. Of course, we have had few religious leaders like Deborah, Joan of Arc, Frances Willard, Maude Royden, and Muriel Lester —women who have made vocal and public their religious convictions—but we have had legions of women who have lived their faith as effectively as have these leaders. Arthur Guiterman is right when he says,

"No printed page or spoken plea
May teach young hearts what men
should be;
Not all the books on all the shelves,
But what the teachers are themselves."

From the theme of a high school Freshman let me submit this comparison of parental religious zeal: "My mother is the more religious. Her actions are always the best and she participates in the programs of the church and supports the church as much as she can. My father is religious, too, but he doesn't take time off for church. He says he wants to go to church, but he wants to build up his income before he starts going."

Think of woman's contribution to the church in her work as teacher in the Sunday school and the vacation church school, her contribution to the missionary cause at home and abroad, her untiring efforts in the Ladies' Aid, her sponsorship of young people's groups, her money-raising activities and withal of her dispensing, most successfully, the ideas of both a personal and a social gospel! Even with this rich and varied program of activities, Dr. Harkness thinks the church has lost much woman power in three general directions: (1) in activities such as bridge parties which are purely recreational; (2) in women's clubs; (3) in religious work outside the church, as in the Y.W.C.A. She concedes the value of these activities, but criticizes them only when they become *substitutes* for church work.

Women Kept Out

What is the church doing for women? I refer you to a study just released by the Federal Council of Churches, entitled "Woman's Status in Protestant Churches." This study was the result of a questionnaire "sent to women of ten denominations by denominational officials asking them . . . . to state frankly their own opinions on the question of the participation of women in the governing bodies of the churches. The result of the study showed that both tradition and church law *operate to keep women from the places of most influence both in the local churches and in the national organizations of most of the leading denominations.*"

The *Christian Century*, commenting on this report, says: "And the women do not like it. In the ten denominations where studies were made, seven out of ten women felt that women should be given a larger scope for their influence in the church. Nine out of ten Methodist women believed that at least a minority of local and national church boards should be women. Three out of four of the Disciples, Baptists, and Congregational-Christian women believed that all boards should be open to women. Even among Lutherans and Episcopalians . . . . the inquiry showed that half the women felt there should be a decided liberalization of policy."[4]

When that new policy comes, woman will be liberated in the church. Her activity there will no longer consist solely of efforts to help pay the preacher, repair the parsonage, contribute to missions, run the Ladies' Aid, or teach a Sunday school class.

Such a change in the church mores would be no cure-all for what ails the church, but it would help churchmen and churchwomen immensely in rethinking together the real function of an organization which transcends all other organizations in mission, platform, and accomplishment. If it will do that—then let's change the mores and liberate the churchwoman, *now!*

[4] *Christian Century*, December 11, 1940.

On Guard, America!

(Concluded from page 7)

overwhelming importance that we attach to material goods. Money is the symbol of the things we honor. Only in war can we be united by the call to sacrifice billions for the welfare of mankind. Only at such a time could Mr. Jesse Jones say without bitter protest from the taxpayers, "We are preparing for war. When you do that, you must throw money away." We are frightened and confused by our inability to use our vast resources to obtain a constant flow of more and better material goods. We are dismayed by the long depression and the collapse of our attempts to deal with it. We are easy-marks for those who tell us that the way out of our troubles is to march to Berlin.

Are we so ignorant that we think the way to defeat a doctrine is to shoot at it? Are we so naïve that we believe that rearrangements in the material order—lands, mines, and waterways—will solve the problems of the world? Are we so childlike as to suppose that the overthrow of the Nazis will bring a just and lasting peace? Are we so frightened as to think that if only the British Empire can be preserved, if only the Germans can be crushed, all the ills that have beset us will automatically disappear?

But if we go to war, and preserve the British Empire, and crush the Germans, our fundamental problems will still remain. We do not face our fundamental problems by going to war; we evade them. We do not make a just and lasting peace by writing into another treaty the fear, ignorance, and confusion that have marred our efforts to build a democratic community at home. If we would change the face of the earth we must first change our own hearts.

Hitler was right in holding before the German people an ideal higher than comfort. He knew he could not give them that. He offered them instead a vision of national grandeur and "racial" supremacy. These are false gods. Since they are false, they will fail in the end. But Hitler was half right. He was right in what he condemned, and wrong in what he offered in its place. It is our task in this country to realize the true ideals of human life, the true organization of human society, the true democracy. It is our task to work out a new order in America, not, like Hitler's, based on slavery and degradation, but based on the premise that society exists to promote the happiness of its members and that happiness consists in the development of the highest powers of men. The good life and the just society—not the luxurious life or the powerful state—these are the goals toward which America must strive.

It is America's destiny to reach these goals. It is her duty to the world to struggle toward them. The war to which humanity calls America is the war against poverty, disease, ignorance, and injustice. We must win this war in America now. We can hardly be content with a society in which almost half the people are living below the minimum level of subsistence. We cannot be proud to learn that 250,000 babies were born last year without benefit of medical care. With one-room schoolhouses, scanty libraries, non-existent art museums, and undernourished churches, vast stretches of our country are barren cultural, intellectual, and spiritual wastes. And too often American justice is the interest of the stronger written into law. We must fight on if we are to win America's war.

To win this war we must have peace. Only peace can keep us free.

Church School Workers' Conference

Suggested Program for October

By OTTO F. LAEGELER

Theme: The Purpose of the Church School

Worship (15 minutes)

QUIET MUSIC. "Breathe on Me, Breath of God."

CALL TO WORSHIP. "The Lord is my light and my salvation. The Lord is the strength of my life. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

HYMN. "Give of Your Best to the Master."

SCRIPTURE. Matthew 5: 1-16.

PRAYER. (Concerned with our responsibility for worthy achievements in the work of the Kingdom.)

HYMN. "O Jesus, I Have Promised."

Study and Discussion (45 minutes)

There never has been a time when we leaders of church schools have needed so desperately to re-examine ourselves and our motives. What are we attempting to accomplish with the boys and girls, the young men and women, the adults, who give us their time from week to week? What are we driving at? Have we clearly defined in our own minds the purposes of our church schools? Are we moving toward goals that will produce changed lives?

This month's Workers' Conference might well be devoted to a free discussion of these objectives. The leader of the group should encourage the members to think out these purposes for themselves, even if it requires additional time.

Such purposes as these ought to come out of the group, and be subjected to thoughtful scrutiny and discussion:

1. To develop in the pupils a growing sense of the presence of God in all of life's relationships.
2. To help them in their efforts to become increasingly Christian in their daily lives.
3. To inspire them to know, and to use wisely, and to appreciate, the Bible.
4. To help them to know and to appreciate Jesus Christ, his ideals and his teachings, in order that they might give him an enthusiastic and intelligent acceptance as Saviour and Lord.
5. To bring them to an awareness of God's purpose in life, so that they may adjust themselves to it.
6. To encourage the pupils to share in the work and mission of the church at home and abroad.
7. To lead them to apply the principles of Jesus to the great social issues of the day, to the end that the Fatherhood of God and the brotherhood of man be realized.

When the group has completed its list of objectives, it might be valuable to compare it with the statement of objectives appearing in the pamphlet, *Christian Education Today*,[1] Chapter 2:

1. Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.
3. Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.
4. Christian education seeks to develop in growing persons the ability and disposition to participate in, and contribute constructively to, the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.
5. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the Church.
6. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in, and contribute constructively to, the life of this primary social group.
7. Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.
8. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.

Gaining the Objectives

Through Methods and Materials: With the objectives decided, the discussion will progress naturally to the "How?" of it. Obviously, the teaching methods and materials in use have much to do with it. This may be an opportunity to begin a needed examination of these. Are the teachers striving to improve their teaching methods constantly? Have they engaged in a regular program of leadership education?

And how about materials? Are the lesson quarterlies and other helps adequate to the achievement of the chosen objectives? Do they give a progressive program of education that will produce well-directed Christian lives? Are they written in the vocabulary and to the needs and interests of the age-groups for which they are intended? (The group may be interested to know that the Judson Keystone Graded Courses are planned and written with the objectives listed above in mind.)

Through Organization and Administration: Contributing also to the achievement of the objectives is the organization of the school; this may be a good time to begin an examination of this set-up also. The age groupings by departments, in the light of buildings, facilities, and time schedules, ought to be reviewed.

Administration, too, is important. A great school is built largely by the ceaseless attention to the many small details that must be handled by a wise administration. Superintendent, departmental superintendents, secretaries, treasurer, could with profit re-evaluate their own work in terms of these objectives.

Through Age-Group Discussions: Time should be found by the various age-groups for the restatement of the eight objectives in terms of the pupils within the respective age spans. They will find very helpful the bulletin, *Improving the Total Program of Your Church*,[2] particularly chapters two and three, dealing with church goals and church programs.

Conclusion

This conference, if carried out as suggested, will have set before the teachers and leaders of the school clearly defined tasks that will need the spiritual undergirding that comes from fellowship with God. It would be well, therefore, to close the meeting with a period of short, individual prayers, calling forth the assurance that God will bless these efforts.

[1] *Christian Education Today*, published by International Council of Religious Education. 25 cents.

[2] *Improving the Total Program of Your Church*, published by the International Council of Religious Education. 15 cents. Both of these bulletins may be ordered through the nearest branch of The American Baptist Publication Society.

BAPTIST CHURCH SCHOOL
Advance News

Baptist Church Schools Advancing

Flash! **The first 500 schools reporting the results of the first year of Advance show a net increase in enrollment of 8,211, or 9.8 per cent! The same schools show a net increase in average attendance of 4,209, or 7.4 per cent!**

Add to these 3,659 baptisms; 2,615 Workers' Conferences held; close to 1,500 Leadership Education credits earned; 219 churches with physical improvements made; and 257 showing increased church service attendance—these are indications of what a year of Advance has meant. More complete figures next month. If your church has not yet reported, please see that it does so.

Check List

On the eve of the launching of your Second Year effort, check the completeness of your preparations by this list:

1. Advance Committee (or committees) appointed.
2. Advance Director appointed.
3. Permanent Advance headquarters set up.
4. Adequate number of Second Year Work Kits ordered.
5. Copies of *Dispelling the Shadows* sufficient for widespread distribution among church and church school members.
6. *Lanterns in the Night,* by Frank S. Mead, in the hands of every church school officer (and as many more teachers and leaders as possible).
7. Arrangements made to hold monthly Workers' Conferences, and to use them as an accredited Leadership Education Course, studying Course 141ADa. A copy of the Workers' Conference theme folder should be posted on the bulletin board.
8. All needed supplies (quarterlies, teaching pictures, story-papers, etc.) on hand or ordered.
9. Plans completed for a church-wide observance of Christian Education Week (Sept. 28—Oct. 5).

Christian Education Week

The week of September 28 through October 5 will be a memorable one in Baptist churches. Beginning with Rally Day (September 28) and continuing for the entire week, church school leaders will concentrate on physical, mental, and spiritual preparation for the coming year, while church members will be given an opportunity to become better acquainted than ever with the work of the church school.

A special booklet, the *Christian Education Week Manual,* has been in the hands of all superintendents and pastors since early in July. (Copies may still be obtained by writing or telegraphing Christian Education Department, 1701-1703 Chestnut Street, Philadelphia, Pa.) This booklet outlines a suggested program for the week, and includes sample services and other helps.

The week begins with Rally and Promotion Day, *Sunday, September 28,* and offers an opportunity for members of the school to share some of the things they have learned and have accomplished with their parents and friends. At the same time, the promotion service should provide suitable recognition of work accomplished and studies completed.

Monday, September 29, is the suggested date for the first Fall Workers' Conference. The theme is "The Advance Advances," and a complete page of helps appears in Baptist Leader for September. It is urged that this conference be devoted to (*a*) review of the goals of the Baptist Church School Advance, (*b*) plans for regular monthly Workers' Conferences throughout the year, (*c*) check-up on plans for the remainder of Christian Education Week, and (*d*) rededication of church leaders to their work through the Church Workers' Covenant.

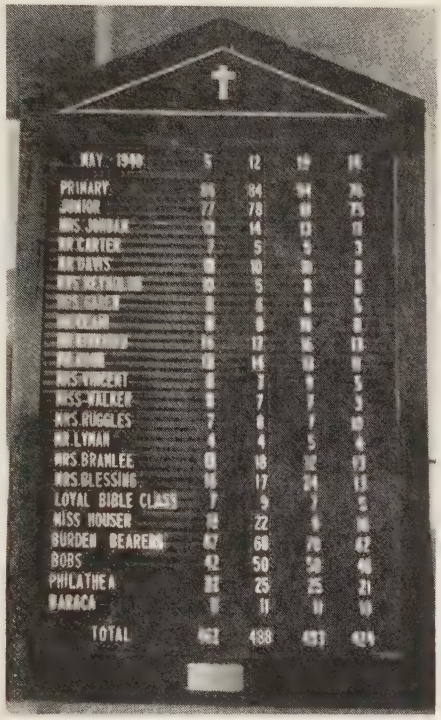
Tuesday, September 30, has been set aside as "Family-at-Home Night." On this night families are urged to spend the evening as a group, engaging in activities that will foster the realization of the importance of the Christian home. Family worship through the use of *The Secret Place* may be encouraged, and members of the family may wish to spend some time studying church school lessons together.

Wednesday, October 1, gives an opportunity for a prayer meeting from which may be gathered spiritual power for the work of the church school and its leaders.

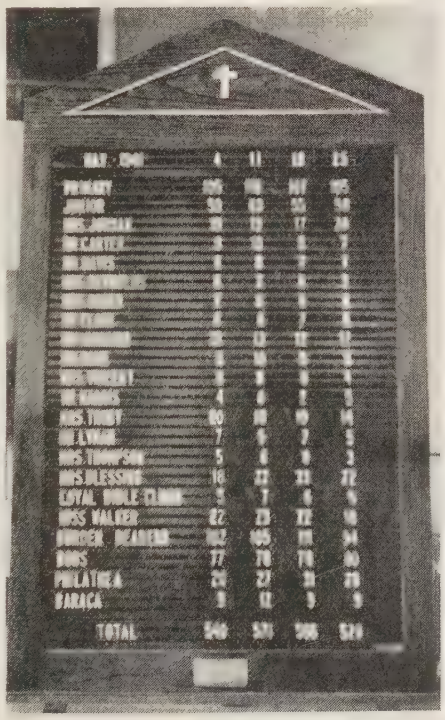
Thursday, October 2, is Town Meeting Night, bringing to members of the church an understanding of the purposes and activities of the church school. Four brief talks (4 minutes each) and a major address are suggested.

Friday, October 3, is Open House, when parents and friends of the church school members are invited to inspect the work of the school. Pupils in the school should be prepared to guide

(Please turn to page 41)



BEFORE



AFTER

A DRAMATIC TESTIMONY OF WHAT HAPPENED WHEN THE FIRST BAPTIST CHURCH OF OLEAN, NEW YORK, ENLISTED IN THE ADVANCE. THE REV. SHIELDS T. HARDIN IS PASTOR; MR. C. E. CARPENTER IS CHURCH SCHOOL SUPERINTENDENT.

THE CHRISTIAN PASTOR

"To cure sometimes; to relieve often; to comfort always"

By GENE EBERT BARTLETT

PROBLEM

May a pastor take the initiative in offering help to persons needing counsel, or must he wait until they come to him?

So persistently does this question press upon the sensitive pastor that immediately it will call to mind many specific situations: a mother worried about her son, but unwilling to admit that anything is wrong, a boy and girl who have allowed their relationship to slip to unwholesome levels but who have not faced up to possible end results, an adolescent whose very blustering shows how much he needs to understand himself.

Well, what can the pastor do? Can he take the initiative in offering counsel to these folk?

Now obviously no man can push his way into the inner life or private affairs of another. Common courtesy, quite apart from the art of curing souls, testifies to that. Yet, the pastor may well make a distinction between two kinds of initiative. First, there is an inexcusable direct aggressiveness which tries uninvited to enter into a personal situation or spiritual struggle. Second, in contrast, there is *indirect* initiative in which a pastor creates some situation which will make it easier for the person to ask help, if that person so desires. In the course of his church program, in the ready access to homes which he enjoys, the skillful pastor will find many ways of being available in the most natural fashion. Very often the marks of perplexity, trouble, or conflict include the inability of the person to initiate decisive action for his own salvation. In the finest sense of the word, then, this indirect initiative on the part of the pastor may be a way of "seeking and saving those who are lost."

I am convinced that the average church program does not include enough avenues by which persons can see the pastor alone without suffering the humiliation of seeking special help. A regular announcement in the calendar of stated conference hours, week-end camps for youth which include personal talks with each registrant, individual guidance for all church school pupils, written notes of remembrance and encouragement, faithfulness in caring for those who do seek help, intimate fellowship groups in the home for all new members —all of these help to establish personal contacts with the pastor as a natural part of church life and will open doors "far beyond all that we ask or think."

PIONEER

To hundreds of ministers over the nation the name of Richard Henry Edwards stands for a vigorous and refreshing conception of the pastoral function.

Though for twenty years "Dick" Edwards, as he is generally called, centered his talents chiefly in the campus, as the Director of Cornell's noted United Religious Work, his voice persistently has been heard where forward-looking ministers gather for study and conference. He has served as visiting teacher in many seminaries such as Chicago, Union, and Colgate-Rochester. With disarming wit and candor he has helped ministers remedy some inadequacies in their dealings with people.

The message of this pioneer has been summed up, by his own admission, in a single word "person-mindedness." This quality, he repeatedly has insisted, is the key to an effective ministry or a helpful church. Anyone who has sat with him in informal discussions, or joined with him in the reading of poetry, or seen him striding off for a walk with some students at his heels, will know that the impact of his life may be explained by the thoroughness with which he has incarnated this word himself.

His career has carried him into an amazing number of pioneer enterprises. As a leading figure in the Council on Religion in Higher Education, as a full-time Y.M.C.A. worker or as associate pastor of Old First Presbyterian Church in New York, he has touched and enlivened countless lives.

Once in a conference at Davidson College, "Dick" Edwards, always impatient with schemes which made personalities secondary, summed up his philosophy in this experience: "From 1906 to 1920 I used to bring college boys to New York City in the College Summer Service Group and plunge them into congested areas of city life, where American social problems are visible in most acute forms. We put them in as assistants for the summer in various social and religious institutions and brought them together for discussions once a week. Plan after plan would be presented for social amelioration and reconstruction, and finally, toward the end of the summer, the boys would turn on me and say, 'But what is YOUR solution?' I always gave them the answer, 'YOU are my solution!' "

And he means it. He has blazed his trails, this pioneer, by leaving his marks on persons!

PREACHER

The Rev. William Russell Pankey, minister of the Second Baptist Church, St. Louis, recently preached over the Columbia Broadcasting System's "Church of the Air." Said Mr. Pankey in part:

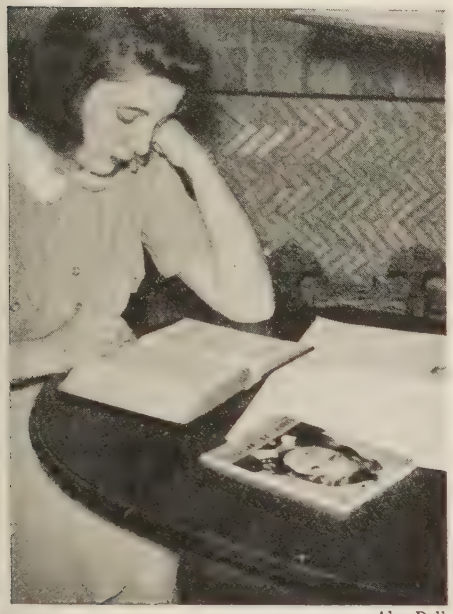
"My text this morning is the sixteenth verse of the first chapter of Romans, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth.' Using these familiar words as a setting I want to speak briefly on the subject, 'The Christian Religion and the Non-Christian World.'

"The King James Version of the Bible is almost as unfamiliar as the writings of Cicero and Virgil. The Psalms, the Sermon on the Mount, the majestic chapters from Corinthians, and other sublime passages of Scripture are almost unknown to the present generation. They seem less interested in 'God, freedom, and immortality' than has any generation since the Protestant Reformation.

"There are two opposing conceptions of Christianity striving for recognition. The first maintains that Christianity consists in the teachings of Jesus as a way of life to be lived. The second maintains that it consists in the teachings of the church about Jesus as a system of doctrine to be accepted. It seems to me, however, that Christianity must embrace both these answers because experience and belief cannot be separated.

"The first aspect of Christianity is that of inner experience of love; love for God and love for one's fellow men. The second aspect is that of an active outpouring of that love resulting in deeds of helpfulness and service. The third aspect of Christianity is that of belief. The love which we feel and the activity which we display have for their background a certain kind of attitude which we hold toward God and the universe. Our beliefs are as much a part of our religion as is our love and our service.

"According to the Christian tradition the supreme revelation of God is to be seen in Jesus Christ. The love which his love inspires has been the greatest motivating inspiration for unselfish living the world has ever known. The reality of the living spirit of Jesus within the heart of the Christian has been his sustaining power and his guiding light. The apostle Paul expressed it in the following words: 'I live, yet not I, but Christ liveth in me.' It is this experience that gives vindication to the Christian religion in all ages."



Alan Dell

PROMOTION DAY *for the Teacher*

By ELIZABETH McE. SHIELDS

SOMETIMES I feel that I should like to be promoted, too." Miss Blank said, as her children were ready to leave her and pass into the next department. "I seem to have been at a standstill for several years, teaching the same material in the same way. I should like something new."

Then by a strange co-incidence—or was it only co-incidence—her minister, in a special Promotion Day sermon to adults, preached on the theme, "Promotion Day for Everyone."

"Our pupils have been promoted today," he began, "from one class or one department to another class or department. I wonder how many of us, their elders, deserve to be promoted."

Then he continued, "I do not mean 'promoted' in the common acceptance of the word. For example, I am not suggesting that it would be a promotion for a teacher of beginners to be assigned to a group of primary children, or for a primary teacher to be entrusted with a group of juniors. This is not promotion, for many feel that the younger the pupils, the more difficult is the task. I mean 'promoted' for greater service in the kingdom of our Master.

"What I am thinking of is the personal growth of each one of us—growth in grace and knowledge and skill—that makes us different persons from the persons we were last year.

"Here is a teacher who has come to know the heavenly Father better, and the love of God has stimulated and purified and strengthened her spiritual nature. This teacher has grown in the knowledge of the Bible and other history and of the world about us, and of ways children and young people and adults act as they face the various everyday situations in which they are placed. This one is a workman that needeth not to be ashamed, for he has made his own the best methods study and practice have discovered."

Then—for this minister was not one to deal in generalities—he proceeded to suggest some specific helps in bringing about such growth for everyone, and especially for those who were teaching.

He spoke of individual and family devotions and of church worship and fellowship as means of grace—food for spiritual growth. He spoke of opportunities for special Bible study and other spiritual and intellectual enrichment made possible during the past year by the church and other community agencies. He called attention to helpful sources of knowledge in nature and in people. As helps in acquiring skill he spoke of books, magazines, conferences, and training classes that had been available during the past year. And he opened the door to opportunities that would be offered to them during the coming year.

Then he turned the searchlight of truth into the heart of each person as he ended with the question, "Do you deserve to be promoted?"

There was silence in the church, but Miss Blank could almost hear her own accusing voice answer, "No."

"No," she said to herself, "I do not deserve to be promoted. But, by this time next year, by the help of God and by working with him, I am determined that my answer shall be a 'yes' that is truly 'yes!' At least I shall try."

The next year was a joy.

God seemed nearer than ever for she found him in all her everyday experiences. As she studied the world of nature and learned more of God's creations, the Creator seemed more wonderful and powerful. In helping her pupils to discover some of the things she had found out, her own knowledge increased. Of course she went far beyond them, for they were too young to follow all the way. But they caught from her more than mere knowledge of nature and nature's laws—they caught her reverence.

She had thought herself a fairly good Bible student. Now she realized that she was in a rut and was relying on her past knowledge. So she went to the Book as a guide in present-day experiences and it opened to her vistas that changed her viewpoint and conduct.

As more and more she sought educative reading and conversation her thirst for knowledge increased. This brought its own reward.

With an opening mind she gave the suggestions in the teacher's textbook furnished by her denomination an honest trial, and many of them brought desired responses from her pupils. Her study of the textbook introduced her to the principles that are back of all methods, and the reading of magazines and books in the field of religious education confirmed her discovery that principles and methods are vitally connected. It began to be fascinating to watch her pupils *grow through doing* as they had never grown through hearing only.

When she was invited to attend a leadership training class she accepted promptly and was an eager student. By this time she knew enough to know some of the things she did not know, and she was not afraid to ask questions. There were some in the group who had not progressed as far as she, and there were some who had grown beyond her in knowledge and skill. Sharing and receiving became a happy experience.

It was not always easy. At first the study was motivated too much from the angle of duty. And duty, while at times a necessary taskmaster, is an unpleasant one. But before many weeks had passed, Miss Blank realized that all unknowingly she had changed taskmasters, and interest and love had taken control. Study no longer was a bore. As her information grew, her circle of interests grew and spurred her on to added knowledge. The results of her specific efforts in preparing for each session with her pupils were so gratifying that teaching was a joy.

Do not misunderstand. There were

(Please turn to page 21)

Ralph Berry

PRIMARY CHILDREN SOMETIMES FIND FAMILIAR VERSES

Not Just the Bibl

By EDITH KENT BATTLE

IN MANY church schools the time when a child is promoted from the primary to the junior department is the occasion when he is presented with a Bible of his own, the gift of the church through the church school. When a church puts into the hands of an eager, inquiring child a copy of the Bible which shall be his own to read, to study and to care for, it does a very significant thing. It begins something which has tremendous implications. It virtually says to the child: "This is the church's treasure, its guidebook for following in the way of Jesus. It is the great source of our thoughts of God, of our faith in him, and our hope for ourselves and for all of his children. This is your treasure now. It is given to you to explore for yourself, to read whenever you wish, to study and enjoy. If you read it, and think, and remember, it will become truly your own Bible."

Surely an occasion that has in it so many possibilities should have careful preparation. The primary and junior department leaders should be aware of it. The pastor, the primary teacher whose pupils are being promoted to the junior department, the superintendent of that department and the teacher who will receive them, the children themselves, and their parents—all should be ready to make it a time to be remembered with joy. All through their church school experiences, the children have been gradually becoming acquainted with the Bible. As beginners, they listened to the stories of the loving Jesus and looked at the pictures the teacher showed them. They began to associate the stories with the book which she often held and called the Bible.

Later, in the primary department, they became familiar with other stories and other verses from the Bible. With a growing reading ability they sometimes found and read in the Bible verses they had heard or learned. As they enter the junior department, they will have material to read and study for themselves, and the Bible will be constantly used for reference and resource. Against the background of earlier experience, and with encouragement and guidance, it may become not merely *the* Bible, but *their* Bible. Here will be the junior teacher's vital opportunity with regard to it, for the junior child who develops an attitude of expectancy and personal interest in it as a treasure store continually to be explored, is almost sure to find it a real influence in his life.

As Promotion Day approaches, and plans are made for its observance, the gift of Bibles to the new juniors should receive very definite attention. Conferring together, the primary and junior leaders—especially the teachers who are promoting and receiving the new juniors—and the pastor, will consider the list of children, the kind of Bibles to be given and the manner of presentation.

The primary teacher, talking over promotion with the children, will tell them about the Bibles they will receive. She will recall with them some of the Bible stories they have heard, the persons whose names have become familiar to them. She will let them find and recognize those names in the Bible, and some of the brief portions or verses they have learned. "You can find these in your new Bibles," she will tell them. "You can read many other stories and verses, too, for your study in the junior class and when you want to read for yourself." She may use her own Bible to show them the proper care of so important and precious a book; handling it with reverent respect because of its wonderful teaching, truth and beauty.

The junior teacher who receives the new pupils will make plans for continuing the interest in the new Bibles, and for developing skill in using them. The teacher's expressed *expectation* that the children will regularly bring their Bibles to the class session will have a strong influence, if it is followed up with the actual, purposeful *use* of them in the session. Another definite influence upon the children's attitude toward the Bible is the teacher's interest in it, her familiarity with it, her way of handling it, her sincere regard for it because of what she has found in it, what it has really meant to her. A very simple thing may be part of the junior teacher's planning, one which nevertheless will help the children to think of the Bible as a collection of real books wrought out of the experiences of real people. This is practice in the correct pronunciation of the titles of the books so that they may be spoken "trippingly on the tongue," together with explanation of the significance of the titles. When these titles are, for the most part, strange words, hard to pronounce and having no real meaning for the child, their unfamiliarity helps to set the Bible apart as a "queer" book.

The other classes in the junior department will be informed about the incoming members and be ready to welcome them. Part of their preparation might be making simple but attractive bookmarks for the new Bibles, perhaps as a gift from last year's new juniors. They might be made of strips of inch-wide ribbon or of stiff, smooth paper of convenient length. Flower seals might decorate the top, and a brief verse, such as "Teach me thy way, O Lord," or "Thy word have I hid in my heart," might be printed on a paper band pasted below.

The superintendent of the primary department will no doubt, plan with the teachers, some simple service for Promotion Day, of which the presentation of the Bibles will be a part. There is a certain value and importance in having

BEGINNERS ASSOCIATE STORIES WITH "THE BOOK"

Ralph Berry

But Their Bible

the Bibles presented by the pastor of the church. It strengthens the bond between the children and the pastor; it deepens their feeling that the Bible is the great treasure of the church. Perhaps the pastor may be the one to write each child's name in his Bible, with the date and the name of the church. The child's parents may, if they wish, have his name lettered in gold, preferably on the inside cover, where it will not readily wear off. If bookmarks have been made, they may be placed beforehand in the Bibles by the givers, to mark Psalm 119: 11-16. Then as the service is concluded the group being promoted might join in reading those significant words.

In some way, perhaps by a note from the pastor or the primary superintendent, the parents of these children should be made aware of the whole plan and procedure, so that they may give sympathetic co-operation. If they understand the purpose and hope with which the Bibles are given to the children, they will have the opportunity of encouraging the children's interest in the most important literature they will ever know.

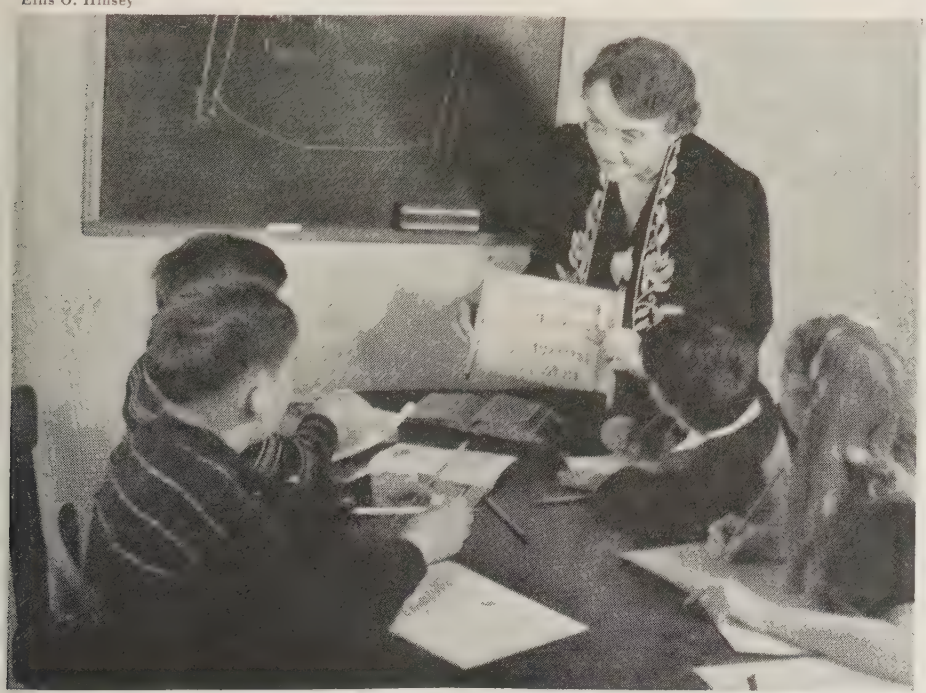
With sincere and intelligent planning and preparation for this significant gift, with sincere and intelligent further guidance in using it, the Bible may become to these children an incomparable storehouse of truth and wisdom, to be appropriated little by little as understanding grows. It will come to each of them with the message of their church: "This is the church's treasure, its guidebook for following the way of Jesus. It is your treasure now, to explore for yourself, to read, and study, and enjoy. If you read it, and think, and remember, it will become truly your own Bible, your guide all your life long."

Ralph Berry

GIVING A CHILD A BIBLE SHOULD BE A SIGNIFICANT EXPERIENCE

JUNIORS ARE INTERESTED IN HOW THE BIBLE CAME TO US

Ellis O. Hinsey



PROMOTION DAY for the Teacher

(Concluded from page 19)

many failures—more at first than later. Even the best teachers have days of discouragement, when the outcomes of their teaching are far from what is desirable. But more and more she learned to analyze the reasons for her failures, and the successes became more frequent. As she discovered the fact that teaching is guiding each child in his learning, she began to think of the children as individuals rather than as a group.

When the year had passed and the next Promotion Day was at hand, and her children were about to leave her and pass into another department, Miss Blank discovered that she was not tired of her work and wanting "to be promoted, too," in the old sense of the term. Her attitude was one of eagerness to face a new group of children.

Same materials?

Perhaps, in a certain sense, the same. But so flexible now that they would never be of the ready-made type.

Same methods?

Many of them, perhaps. Principles would be the same, but she had learned that methods may differ.

So, on this Promotion Day, Miss Blank was content and happy in her work in the Master's kingdom, ready for greater service. She had been promoted! Indeed, she deserved to be promoted.

Alan Dell

WHEN YOU CALL

in the Homes of Primary Children

By BERNICE H. ROBBINS

ONE of the most serious problems facing the church today is the apparent indifference of young adults, both married and single, toward the church and its services. When this indifference prevails in homes where there are young children, it becomes a decided concern to those who teach in the Sunday school. If, as a teacher, you call in the homes of primary children, you may wonder how to enlist parents in a program of religious education for their children.

It is natural for us to be impressed by the regular attendance of our pupils at Sunday school, but thoughtful teachers will seek to discover whether the presence of the children indicates genuine parental interest. The fact is that some mothers are glad to have their children off their hands for an hour or more on Sunday.

A teacher may call with assurance in homes where parents are definitely interested in the church. Conversation will center naturally around the children and their relation to the Sunday school. The parents will be glad to become acquainted with their children's teacher. The teacher in turn will discover many things that will help her better to understand the children and their behavior in Sunday school.

Call Attention to Your Church Literature

During the call, reference may be made to the literature which primary children take home from Sunday school, and the added appreciation of the children whose parents help them to read the stories in their lesson leaflets and story papers. The teacher may be able to help parents to see the importance for children of literature that is definitely Christian in this day when so many influences are of an unwholesome nature. The "At Home" page on the *Primary Graded Bible Leaflet* should be pointed out as material planned for parents and children to enjoy together. Many schools send to the parents each quarter the special folder, *Message to Parents*, prepared to interpret the graded lessons and to give suggestions for activities that can be carried on at home. Sometimes a special piece of material may be left with the parents. It may be a typewritten or printed prayer for parents to use with their children. It may be a bibliography of books and other materials helpful to fathers and mothers in their task of giving religious instruction to their children. It may be a copy of the quarterly *Home* with its special section on the Christian nurture of children or of *The Secret Place* with its guidance for family worship.

When Parents Are Not Interested

It is a different matter to call in homes where parents seem unaware that the church and Sunday school are not substitutes for the home in the religious training of children, but rather are cooperating agencies. The resourceful teacher will have something to propose that will relate parents to the common task which they and the teacher share. In these situations also the materials suggested above will be helpful.

Some schools sponsor successful study groups that meet during the Sunday school hour. If an acceptable leader can be found, both fathers and mothers can be interested in a study of the religious needs of young children and ways in which parents can meet these needs in the home. When children enter the Primary Department, their parents are more likely to be available for such a parents' study group than when the children were smaller.

Relating Parents to the Church

The thoughtful teacher will seek to encourage church as well as Sunday school attendance on the part of the parents. In group worship parents may be spiritually enriched, and thus find inspiration for promoting religion in the home. Primary children are particularly interested in the world of living, growing things. Parents who identify themselves with the worship services of the church may share with Sunday school teachers the task of making boys and girls aware that God is working in his world, and that they may be his helpers.

Alert teachers will try to introduce church-attending parents to unchurched parents who live in the same neighborhood. Friendly relations may be established that will bring together people of congenial tastes and interests. It is reasonable to expect that a church-going family will draw others toward the church.

Activity Leads to Interest

It is only one step from attendance at the services of the church to participation in its activities. An observing Sunday school teacher can discover special talents among the parents of primary children, and should make a definite effort to relate them to church projects. Busy people soon become interested people.

(Please turn to page 27)

THIS IS HOW WE DID IT

Instead of illustrating the different steps in a simple activity, the picture page this month makes a different approach by showing pictures of several activities connected with one unit. The unit chosen is from the First-Year Primary Course, new last year, on the subject, "Learning How God Cares."

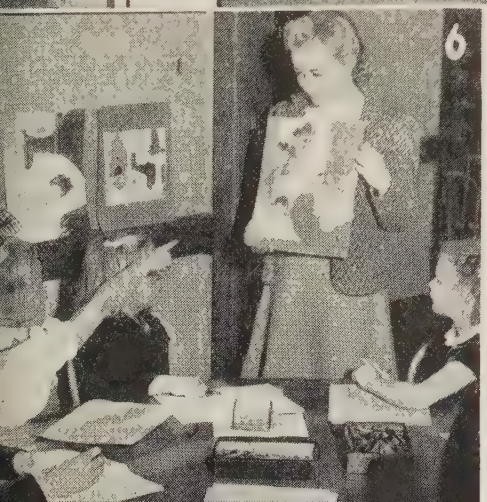
Next month the page will be devoted to the various steps followed in teaching a Thanksgiving song.

Learning How God Cares

Activities used with Judson Keystone Course I, Unit I

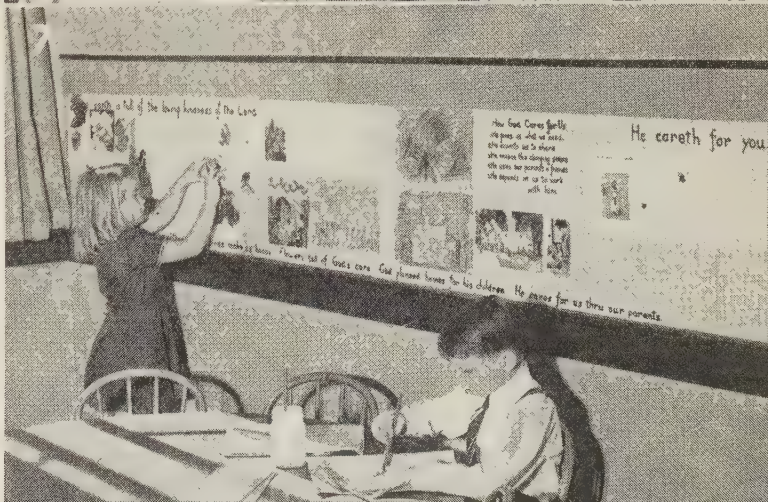
THIS IS HOW WE DID IT:

1 ENJOYING A STORY AND PICTURE OF JESUS TEACHING ABOUT GOD'S CARE.
2 LEARNING A SONG, "HOW STRONG AND SWEET MY FATHER'S CARE."
3 TAKING A WALK TO LEARN ABOUT GOD'S CARE IN NATURE.
4 HELPING TO CARE FOR OTHERS BY BRINGING THANKSGIVING GIFTS.
5 ARRANGING A WORSHIP CENTER TO SHOW GOD'S CARE THROUGH PEOPLE.
6 DRAWING PICTURES TO SHOW HOW WE CAN HELP GOD CARE FOR OURSELVES.
7 MAKING A WALL BORDER TO RECORD OUR LEARNINGS.



Arranged by
Nan F. Heflin

Photographs by
Ralph Berry



Loder

PLANNING
for the Nursery Department
During October

By HAZEL W. BIRNBAUM

OCTOBER is the most challenging time of the year for nursery workers, for usually in the fall we have several new members added to our groups. At the same time, our four-year-olds have been promoted into the Beginner Department. With our little leaders gone, we once again take up the training of those who, for the most part, are entering a group for the first time.

Probably most nursery workers would agree that the most difficult problem we face in the fall is, "What shall we do with the crying and timid child?" Let us consider this problem before we make our plans. Shall we allow one child's crying to disturb a whole group? Can all children be handled alike? Psychology and our knowledge of each child will help to decide upon the procedure to be followed in each case. More assistance is needed at this season than at any other time. The helpers should not be too young to understand how to deal with little children and should appreciate the need of individual, rather than group consideration. Fear and insecurity are often the cause of a child's crying and until we have won his confidence and established his feeling of security, we cannot proceed with activities. Adjustments will be made in a small group more easily than in a large one. Moreover, it is easier for the timid child to adjust itself to one person's personality than to that of several leaders.

If at all possible, set up small interest groups with one leader in charge of each. For example, Johnny appears with his mother, for his first adventure with a group. His mother says, "He's so bashful, I don't think he will stay without me," and you have your cue. Suggest that Mother leave him in a particular helper's care with a simple explanation of her going. This first time she will stay away for only a brief time but this period may be lengthened the next Sunday. Let a helper take Johnny to a corner by himself, or to another room, and later bring into the group another little friend, and another, so that he may make friends with a few at a time rather than many. Gradually bring them all into the larger group. The joy of seeing a little child making a happy adjustment makes the plan worth the effort.

We realize that we all do not have the space or help to take this slow but more sure method. If no provision can be worked out, surely it is better that a very young child be kept at home.

The group needs next to be introduced to play materials and equipment. The room should be prepared for them so that things will be found always in the same places. The feeling of security will be reached more quickly and easily if familiar home situations can be planned. "Feeling at home in the church" is the children's first lesson in Christian living. Let us list some of the requisites for this atmosphere:

1. Surroundings that will minimize fear and promote security.

2. Clean, well-ventilated and cheerful room.

3. Plenty of space for activity.

4. A plan for activities that will provide opportunities for sharing and living happily together.

It is not often wise to have the entire group together to listen to stories and songs. Rather, sing the songs to one or more children as situations arise. Looking at pictures, or enjoying flowers, or a picture book brought by one of the children will suggest songs such as "Friends"[1] or "Sharing."[2] The poem, "Playmate,"[3] or the story "Patsy's Friendly Church,"[3] with simplifications may be used. For those with more experience in the group, a scrapbook made by the children from pictures of children playing together may be a great help during the coming months.

Toward the latter part of the month we may turn our thoughts toward fall, using pictures of colored leaves and taking a walk to find "pretty leaves." We wish to lead the child to associate God with beautiful things, and with his good gift of trees. A branch with only a few leaves on it, one full of pretty leaves, as well as fall flowers will help create beautiful surroundings in which a worship experience may take place. "Red Leaves,"[4] or "Autumn Leaves"[2] may be sung over and over to the children without any formal teaching of the words or music. It will not be long before most of the children will gather about you, on the floor if it is sanitary and warm, for fellowship and worship. This is a splendid time to call attention to colors. The children may like to play swaying trees with music using the verses and tunes suggested in the McCallum source book.[5] The story, "The Three Little Leaves," in this book will be enjoyed.

Because this is the "go to sleep" time of the year some time may be spent in talking about those things which rest during the winter, comparing God's plan for nature and for the children who also need a resttime. Mention may be made of God's gift of playtime and resttime. Pictures of children playing and of stars and moon and sleeping children, from magazines and the picture sets ac-

companying the beginner Graded Lessons, may be used while talking about the sunshine during play hours and the moon and stars during rest hours. A simple "thank you" for God's beautiful world with colors, sun and moon to help us will be a natural response for most of the children. The verses used in the McCallum book about the day and night will be enjoyed. The songs, "Every Day the Big Round Sun,"[2] "I Like To Watch the Bright, Bright Stars,"[2] or "God's World"[2] may be sung to the children many times, while looking at pictures or after the story. They will enjoy making pictures of trees, and sun, moon and stars. A prism will be interesting to show the colors as the sun shines upon it and watching shadows. They will like to make shadows upon the ground also.

Let us not be too much concerned, however, with content, but constantly think of the children's development socially, so that we may help them to become happy personalities in God's church.

[1] *Worship and Conduct Songs.*
[2] *When the Little Child Wants To Sing.*
[3] *God's Friendly World,* Clemens. A vacation school course for beginners.
[4] *Singing Time,* Conant.
[5] *Guiding Nursery Children in Home and Church,* McCallum.

We Grow Up in the Church

By ELEANOR VANGILDER

PEGGY was only a few days old when the nursery superintendent came to call. Doubtless she was not as surprised as was her mother. It had been some time since Mrs. Benton had been to Sunday school or even attended a service of worship. She admitted this in a rather apologetic tone to the superintendent. "Somehow since we've been married we've just stopped going. There seemed to be so many other places to go, and we just lost interest in the church. But when I was small, Mother always took me, and I know it was the right thing. I'll see that Peggy goes when she is older."

Of course, the superintendent had heard the same or a similar story many times before. Mrs. Benton is only one of many young women who find themselves in the same situation. It has become so easy to break off the habit of regular attendance without hardly realizing what is happening. At first they attend occasionally, and then fail to be seen at church at all. Yet they want religious training for their children. Mrs. Benton was quite prepared to promise to send Peggy when she was older.

But the superintendent did not drop matters there. She obtained permission to place Peggy's name on the nursery roll. In a few days she called again, this time with a certificate of membership, and invited Mrs. Benton to attend a parent's meeting the next week. She could bring Peggy along, for someone would care for the babies. Mrs. Benton was finding it rather easy to resume her relationship with the church.

Soon the pastor called and talked with both the mother and father about having their baby dedicated, and not long afterward Peggy was dedicated at the morning service of worship. That ceremony meant less to Peggy than to her parents who promised to bring her up in the knowledge and love of God. Certainly as they took on these new vows they must have remembered some older ones long forgotten. Peggy might prevent them from regular church attendance for some time yet, but they were interested and the church was interested in them.

Peggy was not forgotten either. The superintendent saw that a card was mailed her on her birthday. At Christmas time she received a gift from the Sunday school. Mrs. Benton was invited to attend other meetings of the mothers, sometimes largely social, at other times marked with discussions of child problems. A little while before she was three Peggy became a member of the Nursery Class, but it is to be noted that Mr. and Mrs. Benton did not *send* Peggy; they *brought* her. At the age of four she was graduated from the Nursery class and entered the Beginner Department, her habit of regular attendance at Sunday school already strong.

Peggy's case explains rather briefly but clearly the work of the Nursery Department. Surely, if we could trace Peggy's history during the years to come, we would find her continuing in the happy relationship already begun with her church, and very possibly taking her turn as a happy worker.

We have found the Nursery Department a potent factor in our church, and it is a simple matter to think back and see the many who are now teachers, officers, or workers in our church and church school who were once members of our Cradle Roll. We feel that we have always belonged—that we grew up in our church. For the Nursery Department has done so much not alone in contributing to the Christian nurture of children at an early age, but it has also without question brought parents into close touch with the church and its influence. It has been the first step in the development of fine Christian men and women.

TEN GOOD RULES

for the Cradle Roll Superintendent

By Elizabeth Williams Sudlow

1. I will plan my work in such a way as to make a systematic effort to secure the names of all eligible members in the congregation and community.

2. I will keep an accurate up-to-date record of all members. This will include name, address, date of birth, parents' names, and other helpful data on the family.

3. I will visit in the homes regularly, and be prepared to give help or guidance where it is needed, or to receive help and counsel myself from the mother.

4. I will make it my duty to give prompt recognition to all birthdays, never allowing the date to pass unnoticed, even if it means sending a birthday telegram at the last moment.

5. I will attempt to keep in such close touch with every home that in the event of sickness or death I will be aware of the fact and ready to offer any assistance within my power.

6. I will do my best to keep track of every home and to know when the family contemplates removal from the neighborhood. Then it will become my duty to notify some person in another church of the fact that this family should be visited and the baby transferred to the new roll.

7. I will make it my business to see that whenever a mother brings her baby to the church school or to church, she is given a friendly welcome and the baby proper care.

8. I will plan an occasional social affair for mothers and babies, enlisting the help of workers in the next department of the school so that these workers may become acquainted with the little ones and be ready to welcome them when they attend school.

9. I will try to promote the work of a nursery class so that the little folks may attend church school at the proper age and meet in their own group. This will permit the mothers to attend a class or to take their place somewhere in the school.

10. I will read and study so that I may continue to grow as a leader of this important work.

■

DO YOU know the new *Home* quarterly has an entire section devoted to the Christian training of young children? This is what Nursery Department leaders have been wanting to leave with the parents of Cradle Roll children. Send for a sample copy.

Planning for October

in the Beginner Department

By LENA WEISENFELDER

Unit I, Part 1 and Unit I, Part 5

Unit I ("Going to Church") in Part 1, the first year of the Graded Course for Beginners, is very similar to Unit I ("Happy Times at Church") in Part 5 the second year of this course. Since this is true the suggestions for planning may apply to either unit. It is most important first of all that the teacher herself be prepared. Preparations should be started early in the week by reading the biblical material each day. Psalm 84 might be read in addition to the material suggested. Some time during the first session Psalm 122: 1 should be read to the children from the department Bible. The teacher will want to begin early to gather materials and make plans. Let us first think of the materials we shall want to use in addition to the biblical material.

Pictures

Since pictures play such an important part in teaching little children we shall consider them next. The teacher will go to her reference file to select pictures—pictures of churches, of people going to church and of people in church. These should be placed where the children will discover them when they arrive, either on the ledge or on a table where they may be examined. The children may help to place them on the ledge. This may encourage conversation during the work and play period and later during the conversational period. There may be pictures of churches which the teacher or helpers have visited, or pictures of local churches with which the children are familiar. A picture of one's own church is always most interesting to the beginner child. You will find very helpful, two pictures in the Picture Set for Part 1, "Going to Church," by Nichols, and "The First View of Jerusalem," by Mengelberg, and in the Picture Set for Part 5, "The Dedication of Samuel," by Topham. The following children's leaflets contain pictures and poems about churches: Numbers 1, 2, 17, 37, 53, 54, 57, 79, 80, and 81.

Music

Music is another element of the beginner session that should be given careful consideration. Besides the songs suggested in the texts, one group very much enjoyed "In God's Holy House."[1] The term "God's House" may need interpretation for the child. If during the work and play period the children seem to become too boisterous, as sometimes happens, the teacher or helper may start singing this simple yet lovely melody. The much loved "When to Church I Go"[2] may be used in the same way. After reading Psalm 122: 1 from the Bible you may sing "Call To Worship."[2]

Children may be led to appreciate instrumental music also if the teacher really enjoys and appreciates music herself. If the children do not seem interested, the teacher may suggest that sometimes we just listen to music as we do to a story. Handel's "Largo" as simplified in *Song Friends for Younger Children* is very appropriate instrumental music for these two units. It may be used to quiet the group as they gather or it may be included later for appreciation. If you have an opportunity to visit the church auditorium the children will enjoy hearing the music played on the organ. One group greatly enjoyed it as a violin solo. Their faces never left the violinist as she played for them.

Activities in Which the Children May Engage

During these units there should be opportunity for free play, looking at books and pictures, drawing, cutting, and pasting, conversation, and worship. If some children like to draw it may be suggested that they draw a picture of a church. Others may prefer to cut pictures of churches from left-over leaflets or church bulletins. The pictures may be mounted on construction paper or made into a booklet entitled "The Church," or "My Church." Your church bulletin may also have a picture of the minister. This should be placed on the second page of the booklet with the words (previously typed) "My Minister" under the picture. A picture of the sexton and other workers would make the booklet more interesting, but of course would mean more work, and preparation. Making a poster of churches would be an interesting activity. Perhaps the children have visited other churches during the summer and they may have interesting experiences to relate about their visits. If you are still having visitors they may be permitted to tell about their churches.

Unit II, Part 1

The second unit in the first year material is "How God Cares for Us." To those who live in a locality where the leaves change color it should not be difficult to prepare for the first session. What is more beautiful than the bright leaves, the purple asters, and other flowers of autumn? For enrichment material the teacher may read for herself Psalm 104: 10-14, 16-17, 24, and Ecclesiastes 3: 11. The last verse mentioned may also be read to the children. If you have a copy of Margaret Tarrant's lovely picture, "All Things Bright and Beautiful," place it over the worship center. The song of the same title[3] may be sung or used as instrumental material. The song "Oceans and Rainbows"[4] is appropriate to use since it may recall beautiful things the children saw during the summer. For those who have not had the opportunity to see mountains and oceans, pictures should be ready to illustrate.

The picture, "Happy Children," by Wireman, from the Picture Set, also may be used in the worship center. Other lovely pictures in the Picture Set to use with this unit are "Rest at Night," Wireman, "Father and Mother Bird," Denslow, and "Ruth Gleaning," Burke-Lajos.

As the children enter the room they should discover bright and beautiful things, leaves, and flowers as mentioned above. Perhaps some of the children have brought sea shells. These may be placed among the things to be discovered. In a laboratory school one boy brought a stone that he considered bright and beautiful.

One day in the autumn a beginner teacher walked through the fields with her nephew. A milkweed worm was discovered. Carefully it was carried to the house on a leaf with other leaves for food. It was placed in a jar. A few days later, the nephew telephoned the aunt that the worm had disappeared but something (the chrysalis) was in its place. On Sunday morning he brought it to the beginner room. The primary children were invited to come and view it also. Just before dismissal a helper noticed the butterfly emerging. It was a happy experience as the children stood about the table speechless with wonder. How appropriate to follow this by singing, "Wonder Song."[4]

Of course it is not always possible to time such events but this was indeed a marvelous experience. Out-of-door experiences are always most worth while but when weather does not permit such excursions, try the next best plan.

As the children arrive on the second Sunday they will find ready drawing paper and crayons. The teacher may suggest that they draw pictures of bright and beautiful things they have seen during the week. These may be used during the conversation period and may suggest the singing of several songs. This should lead to the thought for the day, beautiful things we see at night. The song, "God Is Love"[3] may be sung to the children.

There are always some children who do not care to draw. For them there may be pictures of bright and beautiful things to be cut and mounted or again a poster may be made entitled "God's Beautiful World."

Unit II, Part 5

If you are using the second year of the course you will be dealing with a special phase of God's care in a unit called "God's Gift of Home." Since home is where the beginner child spends most of his time, we should try to help him to appreciate it fully through song, stories, conversation, and pictures. As the children arrive they will discover pictures of homes and families on the ledge or table. Some of the pictures may remind the children of their own families. There may be pictures of families to cut and mount. The children should be led to talk about the members of their families, how necessary one is to the other, what mother and father do to help, how big sisters and brothers and little children as well can help to make home a happy place. Some may wish to draw pictures of their homes and what they do to help. Others may prefer to play at keeping house. This is always a worth-while activity. It is better to have materials available than to suggest this play yourself. Spontaneous play is much more worth while. A group of pre-kindergarten children played at keeping house for weeks. Empty cheese boxes were used for the building. Many lessons in hospitality and thoughtfulness were learned.

As the children come on the second Sunday they should discover discarded birds' nests, sea shells where tiny animals once lived, a cocoon, and a turtle if possible. If your room is one where you can see the out-of-doors, perhaps you will discover empty birds' nests. Perhaps there will be squirrels you can feed. Bread crumbs, bird seed, and nuts for the squirrels should be ready. There should be pictures of animal families. Conversation should center around the types of homes God has prepared for creatures.

This unit will continue through November.

[1] *Songs for the Pre-School Age.*
[2] *When the Little Child Wants To Sing.*
[3] *Song Friends for Younger Children.*
[4] *Worship and Conduct Songs.*

Harold M. Lambert

WINGS
for Tomorrow

By Anne Cumming Cann

IT was the free-play period in the group of busy four-year-olds. Entering the room, I was confronted with a barrage of "boy-made" machine guns leveled quite definitely at me. There was no mistaking the intent of the children when a small voice suggested, "Shoot her right 'froo' the wall!"

Inwardly aghast, a sudden inspiration rallied me, "Why," said I, "what fine fishing rods those blocks make!" Each small boy looked reflectively at his erstwhile weapon, and, presto! it became a fishing rod even to the short interlocking block for a reel. In a moment, the arsenal was transformed into a pier peopled by eager fishermen. Later, the teacher reported that fish marketing, and imaginary fish dinners prepared by small housekeepers were the order of the day.

Here was a negative situation temporarily diverted, and yet, what of the sinister impress on baby minds? These infant militarists were reflecting unconsciously the hysteria and the cruelty of war. Sad for today, and a tragedy for tomorrow!

Then there came to my mind some old and beautiful words: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." This is our challenge—a renewed task for every teacher—to make clear the pattern of his peace in all its loveliness through every experience of the church school program. Each individual contact with a small neighbor must be made with that emphasis; each shared experience carried out in happy serenity; stories, poems, songs, and conversation leveled at that objective. Perhaps then we may hope for a future in which clear-eyed straight-thinking youths shall work to build a peaceful world.

A NEW BOOK
For Young Children

ANIMAL BABIES. By Alice Day Pratt. Illustrated by Kurt Wiese. The Beacon Press, 1941. $1.50.

This book is written in answer to the need for material in interesting story form for young children that will help them to understand and reverence the everyday life processes that go on around them. As they become familiar with cats and dogs, the animals of the farm, caterpillars and birds and turtles, their understanding of life and wonder at its marvelous plan, grow. An introduction by Sophia L. Fahs and illustrations by Kurt Wiese increase the value of the book. Thoughtful parents will rejoice in this helpful volume and children will be delighted with it.

WHEN YOU CALL

(Concluded from page 22)

In one church, the members of the young married group, which included many mothers of primary children, prepared a mother and daughter supper. Both the mothers and the daughters of these young married women were guests at the supper and the fellowship was greatly enjoyed by all ages. In another case the mothers' group contributed funds for the purchase of materials for the children's church, made up largely of primary children.

The primary department superintendent of a small town Sunday school reported that only four of the twenty-four children in her department had parents who were interested in the church. Such a condition is both a problem and a challenge to be met. Whether the major approach comes from the church or the Sunday school, the teachers in this primary department certainly can lend valuable assistance in reducing this number of indifferent parents.

Parents of young children from time to time relate themselves to organizations and causes in the community. Likewise, from some reliable source they must be made acquainted with what the church can do for them, and what they can do for the church. If you are a primary teacher calling in the homes of your pupils, you may be the means of relating parents to the institution that does so much for their children.

As the Primary Children Worship

By EVELYN S. DUNBAR

PRIMARY teachers eagerly have awaited the day when the new Judson Keystone lesson materials would be available. Now that we are starting on the Second Year Course, primary superintendents may well rejoice also. How we have struggled to plan worship experiences that might have some connection with all the lessons of the day! Especially has this been true in the school of average size, where there is departmental worship but where small classes and inadequate equipment make it impossible to use songs and more elaborate worship materials in separate class groups. In the new materials a central thought runs through the units being used by all three grades. It is now possible to plan worship services based on the common experiences of all groups.

The new third grade materials will not be ready for another year, but it is not too soon for us as superintendents to see what we can do toward correlating our part of the church school hour with the lesson period, thus making the child's experience a well-rounded one.

Our task as superintendents will not be easier as we do this; in fact to do it well may take more time and thought than has been given previously. But in the end it should be gratifying to have done a better job.

First we must examine carefully the teacher's texts. We will find much more material available than could possibly be used by a teacher in the thirty or forty minutes usually allotted to the class period.

The next step will be a conference with all the primary teachers to get their suggestions as to songs, prayers, Bible verses, poems, and activities that could be developed in the worship service, thus giving more time for lesson and other activities in the class period. This conference will prove helpful to both superintendent and teachers as each will know what the other is planning to do.

Our old stand-bys, the third grade children of last year are now gone and we may find group response rather weak. Also we have with us the new boys and girls who have just come from the informal atmosphere of the beginner department. Therefore this will be the logical time to make a fresh start, teaching new songs, prayers, and verses, and gradually building up a more formal worship service.

October will be devoted largely to getting acquainted with each other and learning new worship material. In November we will make a study of our church, try to understand the meaning of worship, and develop a meaningful worship service of our own.

With this introduction let us proceed to the planning of our first worship services. The unit underway in Course I is called, "Learning How God Cares," in Course II, "Working with God." In Course III, Units 1 and 2 may be reversed, thus using Unit 2, "God's Love for Everybody," in October. A resourceful teacher may easily reserve definite seasonal plans for their proper time.

1. Friends in Church School

PRESESSION ACTIVITIES. All teachers should be present at least fifteen minutes before the session starts. (This is a good time to form a permanent habit.) The second grade children may act as ushers to show new first grade pupils to their class and to seats of honor in the worship circle.

The third grade may learn a new offering song, "Gifts of Love."[1]

A simple worship center may be arranged with a table at the front of the room. On it may be flowers, offering plates, an open Bible and birthday candles.

QUIET MUSIC. "Friends,"[1] which may be familiar both to beginners and primaries.

CONVERSATION. "As we came quietly to our seats in the worship circle, I wonder if we listened to the music which Miss ———— was playing. Let us listen now as she plays it again and think the words to ourselves." Repeat music of "Friends." "Yes, it is a song about friends. Today we are finding new friends in our primary department. The second grade children have planned a surprise for our new friends in the first grade." Second grade children may put welcome necklaces on first grade children as suggested in Keystone Graded Course I, Part IV, page 131. "Now let us all sing our song together."

SONG. "Friends."

BIBLE VERSE. "There is a verse in our Bible about friends. I will read it to you, then we will all say it together. 'A friend loveth at all times'."

STORY. "Jimmy and the Butter Cookies."

Jimmy felt strange as he sat in school that first day. He had moved from another city, so he didn't know anyone at all. He felt lonesome for Jerry and Tommy. He wondered what he would do when recess came.

Just then the boy across the aisle reached over and placed a lollypop on his desk.

"For recess," he said with a smile, and Jimmy smiled back.

Perhaps this friendly boy would be his chum. What fun that would be!

Lessons started then, and Jimmy began to write the numbers on paper as his teacher wrote them on the board. He broke the point of his pencil right off when he pressed down too hard.

"Oh," he frowned. "That is the only pencil I have!"

The boy sitting in front of Jimmy turned around just then and handed a blue pencil back to him.

"Take this one," he grinned. "I have plenty. Hope you like it here."

"Oh, thank you!" Jimmy smiled back with happy eyes.

This was a friendly school, he could see that. He went on writing the numbers and once in a while the lollypop boy, whose name was Tim, looked over and smiled at him. Jimmy smiled back.

After the numbers, the teacher said they would have a spelling-bee. Two leaders were chosen and they began to take sides. The boy who sat in back of Jimmy was one leader. His name was Tom, and he asked Jimmy to be on his side.

After the spelling-bee, there was a reading lesson and then it was time for recess. Jimmy gathered up his lollypop and a bag of cookies which Mother had given him, and went out in the schoolyard. Tom and Tim and some other boys were playing tag. They ran about, laughing happily, shouting with glee and having a great time. Jimmy ate a cookie slowly. It didn't taste as good as Mother's butter cookies usually did.

Just then Tim dashed up to him and leaned, panting, against the school building.

"I'm all out of breath," he laughed. "Those boys run much too fast for me."

"Have a cookie," Jimmy offered. "My mother made them."

"Oh, thanks!" Tim grinned. "I love cookies."

The new friends talked for a while, and then the other boys came over. Jimmy shared his big bag of cookies with all of them. Soon everyone was talking and laughing with Jimmy as though he had always belonged to their group.

"It is nice to have a new friend," Tom told him.

"Yes," Harry put in, "When you didn't join in our game of tag I was afraid

you would be stand-offish, but you aren't. You're friendly."

"We will all be friends together," Tim said, putting his arm across Jimmy's shoulder.

"That's great!" Jimmy smiled. "I'm glad to live here, if I can have all of you for friends."

"We are glad you came," cried the others.

Just then the bell rang for classes again, and Jimmy ran happily inside to study with all his new pals. "I'm glad I shared my cookies," he thought. "I know they helped me to make friends today. It always helps when you share what you have and you feel happier, too."

—Grayce Krogh

Prayer. "Dear God, we are happy today to make new friends in our church school. Help each one of us to act as a friend should, loving and helping each other. Amen."

Offering. (Follow the procedure that is familiar to children.) "The third grade will sing a new offering song. Next Sunday those who come early may learn it, too."

Birthdays. "Milton had a birthday last week. Let us count his pennies and light the candles. There is a verse in our Bible which reminds us of Jesus' birthdays, too. 'And Jesus increased in wisdom, and stature, and in favor with God and man'" (Luke 2: 52). "We will give Milton a birthday card and sing our song to him."

Song. "Happy Birthday to You."

Conversation. "Before we go to our classes let us remember that next Sunday when our pianist plays 'Friends' we will come quietly to the worship circle without being told."

2. God's Gifts to Us

Leaders' Preparation. Superintendent and teachers will need to plan what the Thanksgiving project is to be as it will be discussed today in the class sessions. Food or clothing for a needy family, food for the Baptist Home, or a gift for a shut-in are possibilities. This may be a primary project or it may be part of the church program. It is not too early to start talking about it. The basket and a few jars of jelly brought by the superintendent and teachers will be an excellent reminder for the children.

Presession Activities. An autumn picture may be placed in the worship center. Have ready other pictures of autumn flowers, fruits, blue sky, homes, parents, food, and warmth. A teacher should be at browsing table ready to study pictures with early arrivals. Four children should select pictures to show later. Some children may practice the offering song.

Quiet Music. "Friends."

Song. "Friends."

Conversation. If there are any first grade children who were not present last Sunday, they may be given their welcome necklaces now. "Let us say the verse we learned last Sunday about friends."

Bible Verse. "A friend loveth at all times."

Offering.

Birthdays.

Verse Read from Bible. "God . . . . giveth us richly all things to enjoy." 1 Tim. 6: 17.

Conversation. "Some of us who came early looked at the pictures on the browsing table. They are pictures of some of the things that God gives us to enjoy. Four people have selected pictures that they liked and they are going to tell us about them now."

Showing Pictures.

First Child: Picture of autumn leaves or flowers.

Second Child: Picture showing blue sky.

Third Child: Parents and children.

Fourth Child: Home, warmth or safety . . . .

Song. "As we look at these pictures before us I will sing a new song." Sing "For the Beauty of the Earth."

Conversation. "Who remembers anything mentioned in the song that is in one of these pictures?" With children's suggestions make comparisons. Sing song again, unaccompanied, pointing out pictures as mentioned. "Let us bow our heads now and each one holding a picture will say 'Thank you, God' for the gift in his picture."

Prayers.

Quiet Music.

Conversation. "While we are very still with heads bowed our pianist will play our song again very softly." Play "For the Beauty of the Earth."

3. Sharing God's Gifts with Others

Presession Activities. Learning new songs. ("Gifts of Love" and "For the Beauty of the Earth.") Learning Bible verse. ("God . . . . giveth us richly all things to enjoy.") Picture in worship center should be suggestive of Thanksgiving project.

Quiet Music. "Friends."

Bible Verse. "A friend loveth at all times."

Song. "Friends."

Bible Verse. "God . . . . giveth us richly all things to enjoy."

Conversation. "From our pictures on the bulletin board let us recall some of the gifts that God gives us."

Song. "For the Beauty of the Earth."

Conversation. "We learned last Sunday that God loves everybody. That means us right here, those in our homes, our playmates, neighbors, and even people who live in other parts of the world. The second and third grade boys and girls made plans last Sunday to show that we love these people, too. Billy from the third grade and Barbara from the second will tell us about those plans." Children explain Thanksgiving project. Second grade child shows basket suggested in Course II, page 35.

Conversation. "We will keep the basket here beside the worship center to receive our gifts as we bring them. Let us ask God to help us remember our gifts for others."

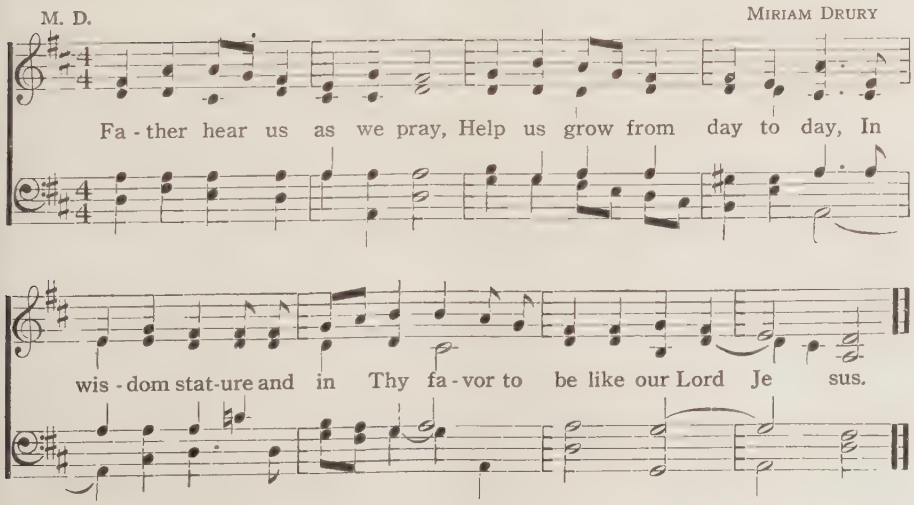
Prayer. "Dear God, it is easy to love our playmates and parents. Help us also to love people whom we do not know and to share what we have with them, especially with those who are poor or ill. Amen."

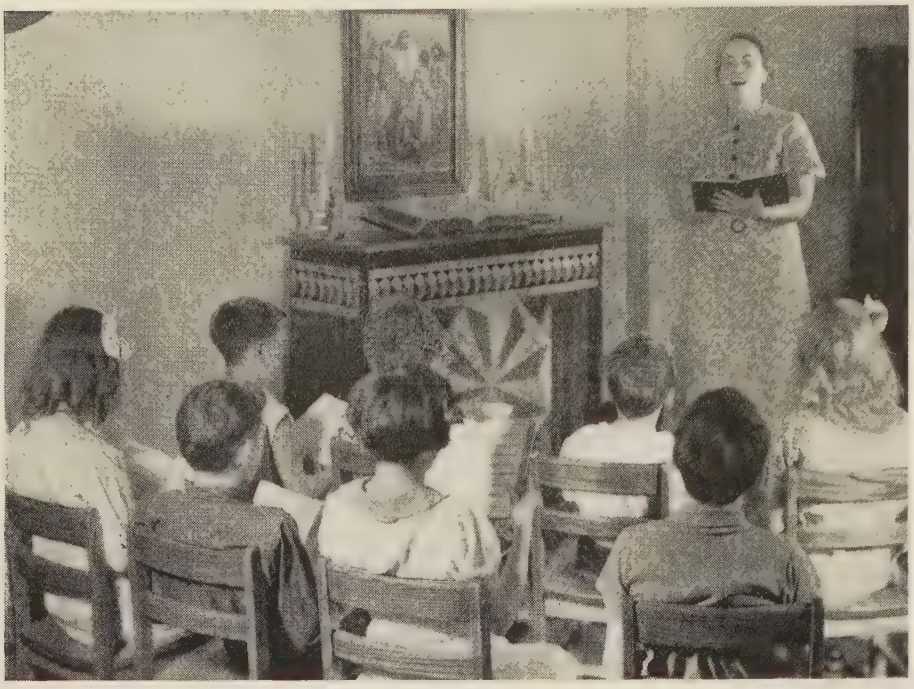
(Please turn to page 33)

A New Song for Primary Worship

FATHER HEAR US

M. D. Miriam Drury





Ellis O. Hinsey

Guiding the Worship Experiences of Juniors

By FLORENCE LEE

October—Learning To Know God and His Plans

THE junior worship services for October should help the boys and girls to become more aware of God and his plans for their lives and for our world.

All hymns suggested are from *Hymns for Junior Worship.* If some of these hymns are new to the juniors, they may be learned in a presession period. Since people worship only through the familiar, be sure that the boys and girls know and understand these hymns, in order that the worship experiences may give an outer expression to an inner experience.

If you do not have this book make substitutions of hymns and songs with a similar thought and message.

Fall flowers, autumn leaves, an open Bible and candles may be used effectively in the worship center. Arranging a beautiful setting that helps to direct the thoughts of the group to God does much to create the right atmosphere for worship.

1. "Thou Art My God"

This service should help the juniors to understand that people in all ages have been searching for a knowledge of God and his laws. It should create in them a desire to know more about God and his plans.

QUIET MUSIC. Arranged from *Symphony No. 3,* by Brahms.

CALL TO WORSHIP.

Leader: O come, let us sing unto the Lord;

Let us make a joyful noise to the rock of our salvation.

Group: For great is the Lord, and greatly to be praised.

Leader: Honor and majesty are before him:

Strength and beauty are in his sanctuary.

Group: Ascribe unto the Lord the glory due unto his name.

Bring an offering and come into his courts.

—Verses from Psalms 95 and 96

HYMN. "O Worship the King."

OFFERING.

Leader: In Psalm 96: 8 we read, "Bring an offering, and come into his courts." One way in which men always have shown their love and praise for God has been through the bringing of their gifts. Shall we praise God with our gifts?

OFFERTORY HYMN. "All That We Have Is Thine."

INFORMAL PERIOD.

Short incidents from the lives of Abraham, Jacob, Moses, David, Jesus, Luther, Livingstone, or others may be told. Choose incidents which show how these persons sought to know God better and to discover his laws and plans. Pictures of these characters may be mounted on a poster and a brief statement concerning each person's discovery about God placed under his picture.

PRAYER.

HYMN. "Our God, Our Help in Ages Past."

2. "Teach Me Thy Statutes"

The aim of this service is to help the juniors to discover what the Bible tells us about God and his plans.

QUIET MUSIC. Arranged from the "Pastoral Symphony" ("The Messiah"), by Handel.

CALL TO WORSHIP.

Leader: Praise ye the Lord.

Group: I will give thanks unto the Lord with my whole heart,

In the assembly of the upright, and in the congregation.—*Ps. 111: 1.*

HYMN. "Glory Be to the Father."

SCRIPTURE. Psalm 104: 1-5, 10-14, 24, 30. (God is everywhere at work in his world.)

HYMN. "This Is My Father's World."

SCRIPTURE. Psalm 119: 1-4a; Genesis 8: 22 (God works in his world according to order and law).

HYMN. "Maker of the Planets"—verse 1.

SCRIPTURE. John 14: 7-10; John 15: 10-14 (God is a God of love and wants us to be his friends).

HYMN. "Maker of the Planets."—verse 3.

SCRIPTURE. Psalm 117 (God is worthy of the praise of all peoples and nations).

HYMN. "Maker of the Planets."—verses 2 and 4.

SCRIPTURE. Psalm 119: 11, 27, 105; James 1: 22a.

HYMN. "The Word of God."

PRAYER.

OFFERTORY AND HYMN. "All That We Have Is Thine."

(The Scripture in this service may be read by the juniors in unison, individuals may read portions or the leader may read the Scripture and have the brief comments or conclusions come from the children.)

3. "Teach Me Thy Way"

The aim of this service is to create a desire within the juniors to work in accordance with God's plan for them through co-operation and mutual helpfulness.

QUIET MUSIC. Arranged from the

(Please turn to page 33)

What Is Beautiful?

By FLORENCE E. NORTON

The Juniors and This Unit

Boys and girls of junior years are past the first deep interest in the beauty of nature. Their interest centers more especially in its wonders and the laws which govern it. We should not let these children, in the period when their interests are so wide and varied and their observation so keen, fail to realize the beauty of their world. Nor do we want them to miss the realization that God, the Creator of the world that they find so interesting, has also seen fit to make it beautiful. We might safely conclude that to the Creator beauty is important and if it is, we want our juniors to be increasingly aware of it.

It is surely not by chance but a part of the plan of God, that man, also, is a maker of beauty, and we hope our juniors will be increasingly conscious of this, too. Another significant fact is that beauty in all its forms arouses in those who make it or discover it the desire to share.

It is for such reasons as these that this unit has been planned for the juniors.

What We Hope the Unit Will Bring to the Juniors

An increased awareness of beauty; a growing appreciation of it in whatever form and place it appears; a desire to share it.

Recognition of this beauty as speaking to us of God, the Creator.

A desire to create beauty in the form of worship and share it with others.

Activities That May Be Developed

This is an October unit, and October is the time when the junior group should make a fresh start. If the suggested plans are followed, preparation for this unit should serve to bring back members who have been away during the summer; to add new members to the group; to help the group to feel united in some common purposes. Suggested activities, therefore, are:

1. *Visiting all absentees; getting the names of new persons* who should be invited to join the Junior Society. A committee should be appointed whose task it will be to bring back absentee members and to get new ones.

2. *Taking an observation hike* is another activity, for this unit makes experiences in the out-of-doors a necessity. The hike should come as close as possible to the day of the meeting. Announce that in the meeting that follows the hike, members will be asked to report on the beautiful things they have seen. If possible, plan to have a picnic supper around a campfire. Juniors who have cameras should be asked to take them in order to take pictures of trees and other beauties along the way.

Groups living in the city may take a trip to the park.

3. *Making the junior room attractive.* (Talking about beauty in an untidy, unattractive room would seem strange.) Appoint a room committee to see that the room is in order, and to provide one picture showing a lovely nature scene and one showing something beautiful man has made. The pictures should be large enough to be seen by the entire group. A picture of the Lincoln Memorial or of an attractive church would serve as illustrations of beauty man has created.

4. *Illustrating the hymn, "God Who Touchest Earth with Beauty."* This can be done in poster form, one poster for each verse, or in a mural. Camera pictures, drawings, pictures cut from magazines can be used.

5. *Preparing and conducting a worship service for parents and friends* to be used on the last Sunday of the unit. Detailed suggestions will be given later.

Background Material for the Adult Counselor

The material prepared for the juniors and published in JUNIORS.

Children's Worship in the Church School, Perkins, contains Scripture selections, stories, poems, useful in preparing worship services.

Exploring God's Out-of-Doors, Rice. A Vacation Church School course full of excellent suggestions.

Session 1. October 5

BEAUTY TO SEE

Planning with the Adult Counselor

In this meeting we wish to help juniors to feel that their work for the fall has made a good beginning. Also we want them to be conscious of the beauty of autumn and of beauty that man has created.

Begin by reading the entire unit, including the materials for the juniors in *Juniors* for September 28. Give the proposed activities thoughtful attention. You may think of some that seem more helpful, and if so, substitute. If at all possible, plan for the hike.

The committees appointed to visit and to decorate the room will need much help from you. Help the members to arrange a worship center, perhaps using one of the pictures that has been prepared and a basket or vase of autumn leaves and flowers.

Ask the committee which visited old and new members to come early to help welcome new and returning members.

The hymn selected for study has been chosen because it emphasizes various forms of beauty and uses them to lead our thoughts to the development of spiritual beauty in our lives. If you can arrange it, have a group of juniors learn the hymn so that it can be introduced by having a group sing it.

Go over all plans with the junior leader.

Session Outline

QUIET MUSIC. (Junior leader in his place.)

A SING. (Ending with "This Is My Father's World.")

PRAYER. (Sponsor.)

SCRIPTURE READING. (Junior leader.)

OFFERING. (Taken by two juniors.)

HYMN STUDY. "God Who Touchest Earth with Beauty" (counselor.)

DISCUSSION. Beauty To See (counselor.)

BIBLE READINGS. Read by several juniors.

CLOSING HYMN. "For the Beauty of the Earth" (verse 1.)

HYMN STUDY. "God Who Touchest Earth with Beauty."

Read all the verses of the hymn. You will find one in each session plan in the juniors' material. The suggestions there will help you as you teach the hymn.

Ask a junior to tell who wrote the hymn and what it tells us about her. Suggest that the verse is really a prayer. Ask, "What does this prayer ask God to do?" Let the group, or an individual junior, read the words and help the group to get the meaning of the verse. Do not dwell on the third line, but help the group to think of ways in which people's lives can be lovely. See if a junior can tell how his heart can be made anew. If no one can, suggest that God often speaks to us, not in words we can hear but in our thoughts. We are often ashamed and sorry when we have been mean and ugly. Sometimes we think of kind and friendly things to do or say. When we are alone we sometimes think about God. These are some of the ways in which God "makes our hearts anew."

Do not dwell too long on the verse. It is not necessary that every word be understood. It is important that the meaning and spirit of the verse be grasped.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Discussion

Beauty To See. In preparation for this discussion, have a dramatic reading of the brief story, "Mary, Jack and Bill Talk It Over." (See *Juniors* for September 28.) No rehearsal is needed. Appoint juniors to take the various parts. Take the part of the father yourself.

Let the members who are to read the story have a few moments to read it silently, while the others write on slips of paper given them, the names of three beautiful things they saw on the hike (or at at some other time if there was no hike).

Begin with the reading. The readers may sit with you at the front of the room. When the reading is ended write on the board or ask, "What beautiful things did Mary, Jack, and Bill see?" and let the juniors recall. List the items as they are given.

From their lists let juniors name beautiful things they have seen. List these on the board.

Call attention to the pictures. Lead the juniors to think of beautiful things man makes: pictures, music, wonderful buildings, and churches, books that are lovely to see and to read, parks, and gardens that are beautiful.

Session 2. October 12

BEAUTY TO HEAR

From this session it is hoped that the juniors will have a greater appreciation of the beauty that they may hear in the world of nature and in the creations of man.

The Adult Counselor's Preparation

If the study hymn is to be illustrated in posters or a mural, the work should be started this week. Four posters may be made, one for each verse. Each poster may be of cardboard or of a different color. Camera pictures, drawings, or pictures cut from magazines may be used. If a mural is made, use heavy brown paper; it may be made in four sections and put together when finished.

The group may be divided into four smaller groups for work.

It will be necessary to plan for the music period. The church organist may be willing to play for the group, or it may be possible to obtain a portable victrola; if one of the juniors plays the violin or piano very well, he may be invited to play. It may be possible to find someone who will sing for the group.

The junior leader has a number of responsibilities. He will need some help in getting ready for them.

In the discussion draw upon the material in "Mary, Jack, and Bill Talk It Over." It can be read dramatically as it was last week. If you prefer, one junior may be asked to read the material and report, but having the whole group read it will probably result in a better response from the juniors. Refer to the music the juniors listened to earlier in the meeting as part of the beauty we all may hear.

Appoint a committee to plan for a closing worship service and meeting to which their parents and friends will be invited.

Session Outline

Informal Time. (Examining camera pictures taken on the hike, other pictures which juniors have found; ask about poems that have been written or found. Early comers read material in *Juniors.*)

Brief Moment of Music. (Junior leader in place.)

Prayer (sponsor). That the group may feel that God is near as they worship.

Listening to Music. (Announced by junior leader.)

A Hymn of Praise. "For the Beauty of the Earth."

Discussion. Beauty To Hear (adult counselor).

Scripture Readings. People of Long Ago Who Found Beauty. (Junior boys.)

Offering. (Taken by junior girls.)

Offering Prayer.

Story. "Maker of Beauty" (junior leader).

Hymn Study (adult counselor). Both verses sung as a closing prayer.

Work Period. Illustrating hymn.

Session 3. October 19

BEAUTY TO MAKE

Today's session should help the juniors to realize that they may not only appreciate the beauty they see and hear, but to some extent may be makers of beauty also.

The Adult Counselor's Preparation

More than in any other session of the unit the juniors will need help from you. It is suggested that they make a litany, and in this venture they will need your guidance every step of the way.

In preparing to guide the juniors, read "Mary, Jack, and Bill Talk It Over," for in this the characters talk with their mother about litanies and what they are, and make a brief attempt to write one. The hymn, "For the Beauty of the Earth," is also discussed. Singing this at the beginning of the litany-making project may give the juniors ideas about how to begin.

Let the juniors suggest what their litany should be about. A suggestion that it might be a litany of thanks for all the beauty the juniors have been discovering will start their thinking. The litany might be called, "Praise for Beauty."

Recalling the other discussions about beauty, the juniors may list those things they wish to include in their litany. Such verses as Psalms 19:1; 75:1; 118:23 may be used as responses. Or the last two lines of each verse of "For the Beauty of the Earth" may be used as a response.

It will probably be well to appoint a committee to do the final work on the litany.

Litany of Worship in the session outline should be written on the blackboard.

Looking Ahead

Some thought should be given to next week's meeting. There is to be a worship service prepared by the juniors, of which the litany will be a part. Perhaps a committee should be appointed for this.

Ask the room committee to make plans for decorating the room.

You may think it wise to appoint a committee to write invitations to parents and friends.

Session Outline

Quiet Music. (Junior leader in place.)

Singing Time. Hymns about beauty in the world or in persons chosen by juniors in advance. Close with "Fairest Lord Jesus."

A Litany of Praise. (See *Juniors.*)

Hymn. "All Things Bright and Beautiful."

Prayer. (Junior leader.)

Scripture Reading. Psalm 150 (briefly explained by junior leader and read by group).

Making a Litany. (Adult counselor.)

Bible Study. Beauty Tells Us about God (three juniors read and explain verses).

Offering. Taken by junior boys.

Offering Prayer. (By junior leader.)

Hymn Study. (Brief explanation by a junior girl.) All verses sung as closing prayer.

Session 4. October 26

BEAUTY TO SHARE

Today's session should help the juniors to summarize their thinking about beauty and share it with parents and friends.

The Adult Counselor's Preparation

This week's program will be largely the responsibility of the juniors, since it is the meeting in which they share their discoveries with parents and friends.

Invitations to the meeting should be sent very early in the week.

The committee on worship will need an hour or so to plan the worship parts of the service. They need not, unless they wish to do so, look for new materials, but may draw upon those which have been used in the worship of the unit. Worship suggestions are given in the program for the meeting, but it is hoped the committee will develop their own.

As part of the sharing, the findings of the group may be given in three reports centering in the idea of beauty to see, to hear, to make.

For the first two reports, juniors may use the material in "Mary, Jack, and Bill Talk It Over." The story may be read dramatically if desired. If this is done, a junior might make a brief statement telling of beautiful things to see and hear which the juniors brought out in their discussions.

The posters or mural would be part of the report on beauty to make and so would the litany, if the group prepared one.

Music should be a feature of the program. If a portable victrola is obtainable, play a record which contains worshipful music. If a victrola is not available, perhaps someone in the church family will play the violin or piano. The junior leader will introduce this period with a special comment.

Session Outline

Informal Period. As parents and friends arrive.

Listening to Music. (Junior leader.)

Beauty To Share. A brief statement by junior leader indicating the purpose of the meeting.

Singing Time. (Hymns selected by worship committee.)

Prayer. (Junior leader.)

Scripture Reading. Selected by Worship Committee. (Read by a junior.)

Report. Beauty To See (a junior).

Offering. (Junior leader.)

Offering Prayer.

Hymn. "God Who Touchest Earth with Beauty." (Explained by a junior.)

Report. Beauty To Hear (a junior).

Report. Beauty To Make (a junior).

Hymn. Selected by worship committee.

A Worth-While Book

HOW MIRACLES ABOUND. By Bertha Stevens. The Beacon Press, Boston, 1941. 200 pages. $1.85.

Teachers and parents will welcome this new volume by the author of the very useful *Child and Universe*. In this new book the author deals with ten concrete subjects drawn from the natural order, each of which illustrates principles that pervade the universe. She helps us to see miracles in a star, a magnet, a salt crystal, a dewdrop, a lima bean, a petunia, a tree, a snail shell, a goldfish, the hand. Through these everyday things we are helped to sense the beauty, the wonder, and the orderliness of the universe.

AS THE PRIMARY CHILDREN WORSHIP

(Concluded from page 29)

Offering and Birthdays.

Song. "Those who have learned our new song may stand in front and be our choir." Sing "For the Beauty of the Earth."

4. Sharing God's Gifts (Continued)

Presession Activities. The children may work on new songs and verses.

A missionary picture will be appropriate for the worship center, one of the children in mission lands, Copping's, "The Hope of the World," or "Follow Me," by Tom Curr.

Quiet Music. "Friends."

Bible Verse. "A friend loveth at all times."

Song. "Friends."

Conversation. "We have been thinking about being friends and about God's love for everyone. He shows his love for us by the gifts that he gives us. Our offering is one of the ways by which we may show our love. The last Sunday of each month our offering helps pay for a missionary who will tell the children in far-away lands about God. The gifts we have brought for our Thanksgiving basket are another way of showing our love for others. The money we give and all the things we do to help others show our love for them and for God."

Offering and Birthdays.

Poem. "The first grade children have enjoyed a poem called 'A Thank You' which their teacher will read for us." Read "A Thank You," page 39, of the Teachers' Book, Course I.

Prayers. "Let us be very quiet and choose one thing for which we would like to say thanks to God. With our heads bowed and eyes closed we will each take our turn around the circle saying, 'Thank you, God,' for something he has given you." Following the children's expressions, the leader may pray. "May we always remember to say, 'Thank you, God,' when we are happy at home, at school, and at play. There are so many good things to thank you for. We do not want to forget. Amen."

Bible Verse. "God . . . . giveth us richly all things to enjoy."

Song. "For the Beauty of the Earth."

Guiding the Worship Experiences of Juniors

(Concluded from page 30)

"Pastoral Symphony" ("The Messiah"), by Handel.

Call To Worship.

Scripture. Psalm 111: 1.

Hymn. "O Come, Let Us Worship."

Hymn. "Maker of the Planets."

Prayer.

Offertory and Hymn. "All That We Have Is Thine."

Story.

"Unto One of the Least of These," from *Seventy-five Stories for the Worship Hour*, by Margaret White Eggleston, or "The Prince Who Did Not Know He Was Needed," from *Primary Worship Guide*, by Jeannette Perkins.

(If these stories are not available, choose a story that will help to accomplish the aim of the service.)

Prayer.

Prayer Hymn. "Show Me What I Ought To Do."

Poem. "Let Us Be Loyal," by Nancy Byrd Turner.

(This poem may be found on page 65 of *Hymns for Junior Worship*.)

4. "And I Work"

In this service we want to help the juniors to know that God loves all people and that he needs our help in carrying out his plans.

Quiet Music. Arranged from "Symphony No. 3," by Brahms.

Call to Worship. Psalm 117 (in unison).

Hymn. "Maker of the Planets."

Informal Period.

1. God needs people to work with him. Jesus realized this when he gave the great commission. Scripture: Mark 16: 15. Use a short story about one of our missionaries who is working with God.

2. God needs people whose lives show the spirit of Jesus. Scripture: Matthew 4: 23; 5: 44. Let the children tell of something that they have seen someone do that exemplified the spirit of Jesus.

3. God needs me and wants me to follow Jesus' teaching and to help to carry on his work. Let the children plan what they may do to help to carry out God's plans.

Hymn Meditation. "God's Plan."

Read this first as a poem. Discuss its meaning and suggest that the juniors think about it (without singing) as the music is played quietly.

Prayer.

Offertory and Hymn. "All That We Have Is Thine."

Hymn. "I Would Be True."

Cy La Tour & Son

America *Can Be* PROUD *of Her* YOUTH

By PEARL P. PUCKETT

IF you have joined those who have branded the younger generation as weak and flippant you need to look more closely at the American student groups who show definite signs of intellectual and moral stability.

Over two million students are enrolled in the high schools, the colleges, and the universities in America today. A recent survey which included fifty of the more important universities in the Middle West, indicates that there, at least, the majority of young people take life seriously.

The depression has played an important part in the lives of these young people, for the restricted buying power of parents has taught children lessons that rarely are learned from books. It has become necessary for young people to face facts rather than fancies, and to go to college with a definite plan. No longer do American educational institutions become cluttered up with numbers of students who go to college "just to play around."

Twenty years ago the majority of the student body in our country consisted of sons and daughters from the small town "aristocracy" or from the "bracket" class of the cities. These young people regarded college as a fashionable playground. Fraternities and sororities snubbed the student who worked his way through school and in a great many instances they made life almost unbearable for the student outside of their "class." Now that the fortunes of most small town "aristocrats" have been wiped away during the lean years the average college student comes at parental and personal sacrifice and he "means business!" What has happened to the "uneducated" college graduates of the old régimé? Some have obtained jobs through "pull," but some have discovered their error in time to prepare for a life work, but the greater percentage of these hapless young men and women of yesterday still are listed among the twelve millions of unemployed. In the backwash of their own folly they cry out that an education does not do anyone any good.

The younger generation has no illusions about this waste of human intellect. It has used as an unfortunately true lesson these failures of yesterday. What a lesson these young people have had! They have seen men and women who were accustomed to luxury disappear from the charmed circles of society; they have watched the gay panorama of the former crowd fade into oblivion. They have observed the ever increasing divorce rate mount to an all-time high, and have pondered the statistics that proved that America had become the greatest divorce mart in the world, barring none.

It does not seem strange then that the youth of today are going at life differently. In some respects they have observed more of life during their adolescence than many adults have seen in their lifetime. Today's youth live in the midst of transition and with the help of thoughtful adults they have done much to direct their paths away from the old pitfalls.

In the State of Iowa alone registration in the twenty-three universities and colleges and the eleven junior colleges has increased over 5 per cent. Every state in the Middle West shows a similar increase over 1938. Young America is going in for higher education and they are willing to pay the price. Forty-eight per cent of these students are working their way through school as compared with less than 20 per cent twenty years ago.

The attitudes of the majority of the Middle Western students tend to seriousness of purpose, hard work, wholesome fun but little frivolity.

One Senior in the University of Missouri voiced the opinion of approximately 80 per cent of the college students when he said: "My future is only what I make it—I aim to give it the best I've got." He went on to indicate that flippant conduct was censored by most of his college. "I think that running around to night clubs and spending money foolishly are on the whole pretty silly anyway." On the girl question he proffered: "Sure, I date, but I prefer the home-type girls who stick to ice cream sodas," and then straight from the shoulder, "I'd

Camera Guild, Inc.

never marry a girl who drinks or smokes."

A Junior from the University of Nebraska, whose father holds one of the big democratic posts in the Middle West explained why he turned down a good job to return to school, "I don't want a job through 'pull.' I want to take my place among real men when I have finished school and not among 'yes men.' I'd like to know and have my friends know that I am capable of charting my own future. Any position that I hold in life will be held on my own merits rather than by political pull." On the girl question he believes in "true love" and wants to be able to give the girl he marries a home and a few luxuries before he is married. He, too, objects to his girl's smoking or drinking.

A medico from Creighton University (Omaha) expressed his opinion: "A wife's place is in a home, and if her husband could support her properly she'd be there. Too many medics impose upon their wives by permitting them to work and help support them until they have finished school and have established a practice." On the girl question he rates "virtue" and "loyalty" as the two important factors in a potential wife.

From Ames, Iowa, a Freshman (who is one of the most promising young athletes in the state) says, "My wife must be understanding, sweet and a good sport. Our marriage will be anchored on faith, love, and religion. You can't beat a combination like that."

A Senior from South Dakota claims, "Marriage has been cheapened by divorce." He blames many marital difficulties upon the lack of a genuine appreciation of each other's rights and abilities.

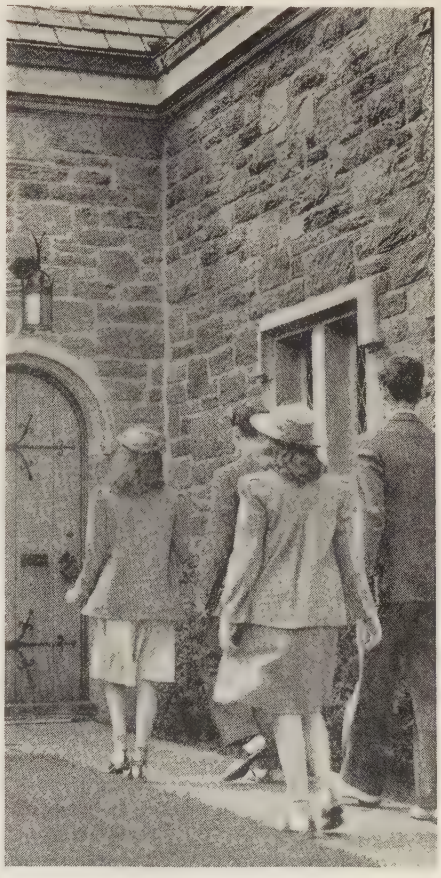
About 68 per cent of the girls insist upon their husbands' being "American citizens," and second, that they must be free from social disease. Personality rates third, and ability to provide fourth. While a very small percentage of the girls believe in divorces, they plan 100 per cent on marrying for "keeps." Nine per cent of the girls hoped to have a career and a home. The balance of the girls were going to college to learn to become "better mothers and wives" and as one Senior put it "To learn to live a richer and fuller life." Many students are crowding their schedules to take a course in "Marriage."

Most of the girls believe that marriage is a fifty-fifty proposition. While they have definite ideas about the kind of house they desire, they all place love before money.

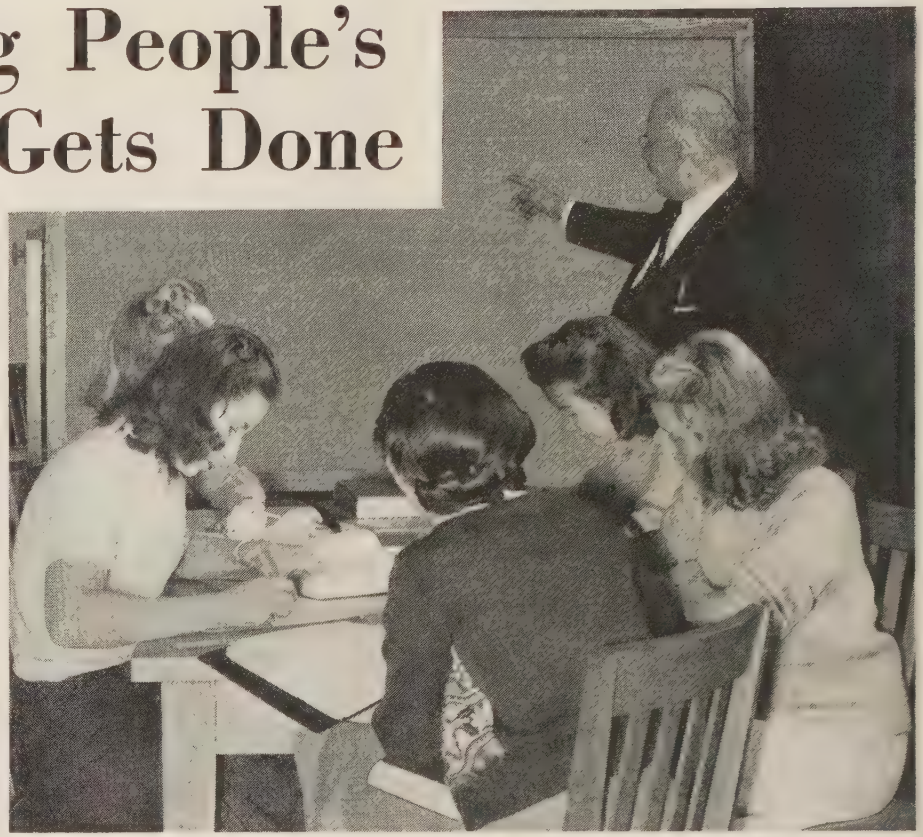
Students of today seem more social. They find that they have kindred problems, aims, and ideals. They are eager to learn, eager to sift out the best things in life and eager to accept responsibilities. You will find that they live with zest, and that many possess a marked degree of courage, loyalty, and fair play. Many make better men and women than their parents, even if they were sired by the depression and orphaned by the World War or the divorce courts. They have a keener mind and a better understanding of life and its problems. They know the suffering that thoughtless blundering can inflict upon humanity. They have healthier bodies and minds. Statistics indicate that hundreds of prominent gay "night spots" from all over the world have either closed or gone broke. Perhaps the younger generation has become more vitamin-and-health conscious. Many of them, not all, demand milk rather than cocktails, and you will find youth patronizing the milk bars that are scattered from coast to coast.

America can feel proud of her youth. In spite of the unhealthy attitude that unemployment may create, most of them do not ask for dole or pull. They desire to be self-reliant and they seek to contribute to our national development. With the help of adults, young people are casting aside obsolete theories, making breath-taking achievements in aviation, engineering, chemistry, agriculture, and industry. From chaos and waste they have developed synthetic products of every conceivable variety. Scan the fields of politics, diplomacy, engineering and science, business and commerce, and you will discover young men and young women who are able to work co-operatively with their elders, who use their education effectively, and who face the future confidently in spite of the hurdles of the present.

Harold M. Lambert



How Young People's Work Gets Done



Globe Photos

By FRANK D. GETTY

THE young people seemed to be swarming all over the church. They were there during the week after school hours; some of them came on Saturday, and the church overflowed with them on Sunday. Naturally they could be found in the Sunday school, the Young People's Society meeting, and an unusually large number of them attended the Sunday morning church worship service. Frequently they could be heard talking about "our church" and "our program." The number of young people and their apparent enthusiasm made it natural to wonder what had caused all this to happen.

Several years earlier the pastor of the church had talked to the official governing body regarding their responsibility for the young people's program in the church. He emphasized also that if the church expected to live, it was extremely necessary to capture the young people so that in the future the church would have some adults who would be both interested and intelligent regarding the program and the operation of the church. Not much was happening for young people when the pastor talked to the official board, and evidently the members of this board recognized that the ultimate responsibility for the youth program in the church rested on them.

Naturally the pastor did not expect the members of this governing body to do all the work themselves. It would be as reasonable to expect the president and the board of directors of a company manufacturing automobiles to give personal and active supervision to the assembling of the motors. It is their responsibility, however, to find the proper people to do the work.

The more the board discussed the question of a youth program, the more clearly it was realized that what was done with and among young people should be a part of the total program of the church. An Educational Committee was formed for the purpose of planning and supervising the church's program of education and activities. Three members of this committee were constituted as a special sub-committee on young people's work, and they were told to proceed with the development of an adequate young people's program.

For its first activity this sub-committee called into conference the superintendents of the Junior High, the Senior, and the Young People's Departments of the church school. This group then selected two or three other adults who were interested in young people and who possessed the ability to work with those of adolescent age. Since they knew something about working with young people the adults quickly agreed that a successful youth program needed the wholehearted co-operation of young people themselves, and that much of the active leadership would have to come from the older youth. Consequently, representatives of such organizations as the Young People's Department of the church school, the Young People's Societies, the Usher's Association, the young women's organization, the young people's choir, etc., were called into consultation. This group which had on it a few more young people than adults was called the Young People's Cabinet.

The situation in the Young People's Division of the church differs from that in any other division. In the adult group all of the members live in the more mature area of life. They are much more likely to regard each other as equals, and it is expected that capable leadership will come out of the group itself. In the Children's Division the boys and the girls are not expected to carry responsibility, and a corps of adult leadership is provided. This adult leadership carries full responsibility for planning and administering the program for children. Naturally, the children perform certain activities themselves, but always under careful adult supervision.

With both adults and young people carrying administrative responsibility, the question soon arose as to whether the responsibility rested with the older or the younger members of the cabinet. It was interesting to watch one or two of the older members struggle with this question. They still had the idea that as adults they should make decisions, should tell the young people what to do and how to do it. Others said that since they were dealing with the young people's program, the young people themselves should recognize and carry responsibility for their work, relying on the adult members of the cabinet to give them whatever help might be needed. This discussion resulted in the election of one of the older young people as chairman of the Young People's Cabinet. Two others from this older group were elected as vice-chairman and secretary. The reaction on the rest of the young people in the church was both immediate and interesting. New enthusiasm sprang up almost overnight when the young people realized that they were being trusted by the church and were being expected to give the best they had in carrying on their program in the church.

One of the first statements made by the chairman of the Young People's Cabinet was that the young people could

not carry on their work alone. They needed the wisdom and the counsel of the older people. It was agreed that no attention would be paid to the ages of the various members of the cabinet. Both older and younger members would participate in discussions freely and without reserve. Each would vote according to his own best judgment. This created a feeling of confidence and caused to disappear any barriers that might have developed had the older members assumed any priority rights because they had lived a little longer than the young people.

Early in the proceedings the question of organization arose. Two types of organization were proposed. The first might be called the *unified type.* As this plan operates, all youth groups are merged into one comprehensive young people's organization. This organization has a meeting on Sunday morning for the Sunday school type of program. The Sunday morning church worship service is considered another of its regular meetings. It meets again on Sunday evening for a society type of program, and it is expected to meet on other occasions for recreational and service activities. This particular group recognized that this plan has proved successful in some churches, but the suggestions were not received with much enthusiasm in this church.

The second type of organization proposed was called the *correlated plan.* According to this plan the various young people's groups within the church continued in what seemed like separate organizations. The three departments of the Sunday school maintained their identity; the Young People's Society had its own officers and committees, and other youth groups continued to exist. Each of these groups, however, had representation on the Young People's Cabinet and a total church program was planned with an assignment of some part of the total church program to each organization. This plan of a correlated organization operating on a unified program gave unity to the young people's activities and at the same time distributed authority and responsibility. Also, it called into active service a much larger number of young people.

In order to avoid overlapping activities and duplication of effort and at the same time to provide the best possible program in each organization, four functional committees were appointed to work in the areas of worship, study, service, and recreation. The duties of these committees are obvious. The committee on worship quickly discovered that in one or two places the worship programs could be improved. They obtained some books on worship and arranged for conferences with people who were responsible for building worship programs and leading worship services. On several occasions they made valuable suggestions for the improvement of worship. They also began to stimulate the observance of worship as individuals.

The committee on study reviewed the lessons used in the Sunday school and the topics discussed in the Young People's Society. They made no radical change at either place, but the materials used now became *their* lessons and *their* topics, and the committee rendered valuable assistance to the teachers in the Sunday school in urging study by young people between Sundays.

The service committee discovered that the young people were doing practically nothing for others. They inaugurated plans for the discovery of outstanding needs in the church, in the community, and in the mission fields. They guided the development of plans by which various groups of young people could demonstrate their Christian impulses and desires. Special attention was given to the development of an adequate missionary program in the church with its beneficial results both for those who served and for those who received.

The recreational committee discovered that in some groups no recreational program whatever was carried on, while other groups got in each other's way. A more comprehensive and better balanced recreational program was planned. Arrangements were made for better use of the recreational facilities in the church building, and in a short time the young people in the community were being attracted to this church because of the good times that could be had in connection with the rest of the program.

To all appearances the young people were doing all this work. Many of the ideas, however, came from the adult members of the cabinet. Frequently one of the older members would work in close co-operation with one of the younger members in seeing a particular program through to completion. Sometimes the young people needed help to see the possible results of proposed activities. This magnificent demonstration of what can happen when youth and adult leadership really co-operate in the administration of a youth program greatly improved their relationship. Best of all, everyone was working for the church, not for a particular organization, nor for himself. It seemed as though everyone was interested in the kingdom of God.

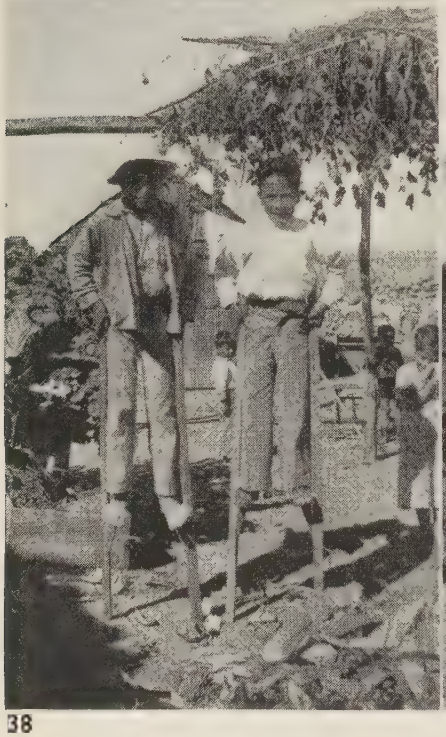
■

"For each individual God has a plan —the rough specifications of which are laid down in his temperament, talents and in the circumstances of his times."

Ralph Berry

IMPROVE YOUR CHURCH SCHOOL

The work that your church school does will not only affect your church but your community as well. If the teaching reaches a high standard it is going to work itself out during the week in the business transactions, the home, and the social life of the people who have received such instruction. If you are absolutely satisfied with the moral, spiritual and social life of your community, then there is no chance for improvement; but if you see a lack of perfection at any point, then you would do well to concentrate your thought and imagination and efforts in that area.



Mexican Young People Enjoy First Baptist Camp

By RENA BUTTON[1]

THE first camp for Baptist young people of Mexico was held in September, 1940, with an attendance of about forty. The group included intermediates, young people, and a few adults. More planned to attend, but at the last moment the government changed the vacation dates in some of the schools, so many had to work. The camp was held at a beautiful site near Tlanextepec, where for about ten years an interdenominational group of young people has assembled in the month of May. The snow-capped mountains seem right across the valley and at night it feels as though they have surrounded the tent. Although it was still rainy season, we had a week of perfect weather. It rained a little one evening, but cleared up later. As we sat around the campfire, wrapped in coats or blankets, the moon came up over the mountains and greeted us cordially, peeking through the clouds and the pines.

The signal for rising came at 6 A.M. After the flag was raised with ceremony and we had a short devotional sunrise service on the hillside, everyone went to the river or to the irrigation canal to bathe. Then came breakfast and camp work. Washing dishes, carrying water, and gathering wood for the campfire, cleaning and filling lanterns, preparing vegetables for dinner, and arranging tents kept us busy until time for classes.

[1] Miss Button has been appointed general worker for the Baptist young people and the Sunday schools of Mexico. She comes to this position from Puebla where she was counselor for the B.Y.P.U. Miss Mabel Young has been chosen to continue this latter work.

The four hours of classwork included drawing, Sunday school methods, vacation church school, stewardship, and B.Y.P.U. programs. In the afternoon we sometimes went to explore and other times traveled to near-by villages to play with the children and invite them, and especially their parents, to the campfire in the evening. At that service a simple sermon was presented especially for them and several indicated their desire to accept Christ and his way of life. Four girls and four boys from our Puebla B.Y.P.U. attended the camp.

Six months ago fifteen of our young people began a study course in the Commission Plan for B.Y.P.U.—the K. Y. J. (Know Your Job.) They work enthusiastically. Now six have finished and eagerly await their diplomas; six others have only a few more lessons to finish. Five young people are completing a course in "The Life of Christ" which we started last year but for lack of time could not finish. May they have the same joy in living the teachings they study!

Holding New People

By BASIL MILLER

IN checking through our records for the past year," a superintendent reported to his cabinet, "I discovered that we had more than two hundred new prospects, who should have become permanent pupils."

"An excellent record. But how many did we hold?" asked his secretary.

"That's the point I was leading up to. Out of two hundred we held thirty-five, or about one out of every seven."

"There must be something wrong between the balance of our extension program by which we win new people and our internal program by which we hold what we gain," a teacher commented.

"Let's check through our 'holding tactics' and see where we can make a better record for the coming year," the superintendent concluded.

Every aggressive school faces this issue. You hold rallies, conduct drives for new pupils, survey your community for prospects, advertise your organization and as a result many new people come into your school. The problem arises when you seek to keep the newcomers interested and active. The following methods by which you can hope to make more of these people permanent members of your organization have proved successful in some instances.

Acknowledge each new attendant with appropriate ceremonies. Take time each morning in the general session to introduce new people. Make this an occasion of "getting acquainted." In the class session the same thing should be done.

Write a follow-up letter immediately after the first visit. People like to feel that they have made friends when they attend a new school. Take care in writing these letters and by all means do not make them printed forms or mimeographed letters. Put a little individuality into each letter. Class secretaries or teachers can take time for a friendly letter. In the general school, either the secretary or the superintendent should attend to the first letter.

Discover the visitor's hobbies and special recreations. People feel comfortable among those who appreciate their individual interests. Discover their hobbies. Some schools have hobby books as well as birthday books, wherein hobbies and recreational interests are listed. Then in planning introductions and parties, socials, and "house warmings," you have a means of making these new people feel welcome.

Employ your visitors in some phase of your work. After a check-up of visitor's interests you can put these new hands at a task.

Check-chart your visitor's talents. New people as well as regulars in the school have special talents that you need to employ. Find out through a check-chart what the incoming people can do; then make a place for these talents to serve. List all the things your school needs done, have the visitors check what they can do and then match task and person.

Send seasonal greetings to prospects. Seasonal occasions afford opportunities to send cards, invitations to special programs, and greetings that will do much to draw your new attendants back again. Remember birthdays of all new people (previously discovered through a filled-out record card).

Card-index your visitor. Never let a visitor come to the school without getting his name, address, birthday, and any information you may need in following him up. In this lies the heart of your follow-up program.

Invite your visitors to social functions. Plan parties, outings, social gatherings, class meetings, picnics, and by all means get the invitations, along with the transportation that is needed, to your visitors and prospects. Get them out to these functions and they will learn to know your people better. Your returns on this investment will be their continued presence at the church school.

Give special tokens to visitors. When you call for visitors to stand each Sunday, have a Bible marker, a motto, a booklet for them. The constant climb in the attendance record will prove that people like to be remembered.

Make this your motto: *Remember the visitor and he will remember your school.*

"They have learned to talk to me"

By FRED SMITH

IT was one of those remarks that you sometimes hear, fall from the lips of a Christian worker and that make you think of Christian service in a gladdened, appreciative way. The teacher was talking to a group of church school leaders, and enthusiasm filled her voice. Undoubtedly, she enjoyed the young people in her class. Her expression carried no hint of disappointment, and she said nothing about the pupils' being hard to manage. To her, teaching was happy work. If it was hard work, as many, all too many, teachers are so ready to claim, she did not mention the difficulties of the task. Long after the conversation ended, I found myself wondering in what lay the secret of her joy and success. I think it was implied in one sentence I heard her say: "They have learned to talk to me."

Four things I learned by thinking on that comment. First, to this person, teaching was not the fulfillment of an unpleasant duty; it was the achievement of a comradeship and the sharing of life. She had taught her pupils and gained a group of friends.

I looked at the comment again and saw a further explanation of the worker's joy and success. She had taught her pupils something. Not all teachers succeed in this respect. If young people can leave a class feeling that they have learned a lot, that teacher has accomplished much. Some teachers tell me they have to spend "so much time" in getting order. It seems to me that they fail where the good teacher I am talking about succeeded.

This young woman allowed her pupils to talk. The other teachers discouraged talk. Recently the teacher of a mixed class said to me: "The boys talk so much in class. But the girls never say a word and take down their notes just as they should." She was worried about the boys, but I told her I was worried about the girls. The first value of teaching lies in the reception it gets; however, the final value lies in the response it awakens. There is still too much of what I would call first-value teaching, and the person whose comment led me to write this article evidently recognized this failing. She stirred the pupils so that they talked. But notice to whom they talked—"They have learned to talk *to me.*"

The last two words reveal the success of that teacher. In many classes a good deal of talking goes on, but it is not directed to the teacher. Talk becomes hubbub, and hubbub is the first step to bedlam. "They have learned to talk to me." I savored the last two words. They are wonderful. When boys and girls do that, it shows that they have recognized in the teacher a counselor, a comrade. The teachers I remember with joy were the teachers who gave me companionship as well as counsel. The last without the first is silver; the last with the first is gold. Our pupils need our sympathy as well as our scholarship. Happy are you as a teacher if you can say: "They have learned to talk to me."

■

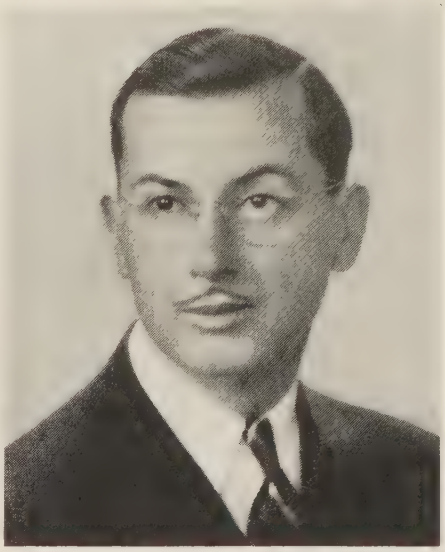
"YOUNG men are fitter to invent than to judge; fitter for execution than for counsel; and fitter for new projects than for settled business."—FRANCIS BACON.

Secretary of the New Baptist Youth Fellowship

DR OLIVER deW. CUMMINGS, of California, has been appointed Secretary of the new Baptist Youth Fellowship of the Northern Baptist Convention. Dr. Cummings was graduated from the University of Redlands. He received from Andover Newton Theological Seminary the degree of Master of Religious Education with his thesis on "A Unified Young People's Program for the Local Church." The last unit in the Keystone Graded series for the Senior High School Department, entitled "Christ in My Life," was written by Dr. Cummings. He also wrote the manual *Administering Christian Education in the Local Church,* which has been superseded by his new book, *Christian Education in the Local Church.* For the past fifteen years Dr. Cummings has served as the Director of Christian Education (including Young People's Work) of the Southern California Baptist Convention.

The newly appointed secretary has done youth work in the local church as well as in state and national conventions. He developed a graded program of summer camps for all ages, including boys and girls, senior high, older young people, young married groups and for adults. These camps last year enrolled over 1,500 persons, with more than 500 attending the young people's camps.

One of the outstanding achievements in Christian education in Southern California developed under Dr. Cummings' direction. For the past ten years his district has had the largest Standard Leadership Education School in the country, approximating one thousand registrations each year. The youth attendance and initiative in planning, promoting, and conducting these schools, indicate Dr. Cummings' success with young people.



As Secretary of the Baptist Youth Fellowship and head of the youth staff of the Council on Christian Education he will occupy a place that has been described by some as "the key position of leadership in the Northern Baptist Convention." The scope of his responsibility in the youth field is made evident by the fact that the Fellowship will include all Baptist young people in the constituency of the convention—such groups as those that have been identified with the B.Y.P.U., the C.E., the W.W.G., the R.A., the Roger Williams Clubs, and other student groups, Sunday school classes and departments, as well as the individuals related to the church itself but not to any organized group within the church.

One of Dr. Cummings' first tasks will be to assist in planning for the meeting of the National Council of the Baptist Youth Fellowship at Franklin College, Franklin, Indiana, December 27 to 30. Ultimately involved is the task of building a unified program for all young people of the Northern Baptist Convention. This program will be developed and carried out through the Baptist Youth Fellowship which will have an integral part in the youth committee of the Council on Christian Education.

Dr. Cummings will have co-operating with him as head of the youth staff a group of associates which ultimately will number four in addition to himself, although it will be necessary to begin with fewer. It is expected that the other staff members will not be appointed until the end of the present fiscal year.

The new youth secretary probably will begin his work about December 1, closing his work in Southern California late in October and spending the intervening time assisting in a series of Christian Education Conferences that will begin on the Pacific Coast. Headquarters for the Baptist Youth Fellowship will be located at 152 Madison Avenue, New York City.

A STATEMENT OF PURPOSE

By OLIVER deW. CUMMINGS

FOR such a time as this it would be hard to visualize a more strategic opportunity than that presented to youth and to adult leaders of youth of the Northern Baptist Convention, to unify their forces under God for the spread of the teachings and the spirit of Christ. No one can know what lies ahead, but all of us are stirred to the depths of our being by the conviction that there is no other way for the individual or for mankind than the Way of Christ.

At this moment of crisis in history youth is, as always, in the center of the picture as far as the course of history is concerned. In battle, young men are being slaughtered by the hundreds of thousands. Youth is being drafted for military service, for defense industries, and for new productive demands. In the mind of youth the struggle of rival faiths and ideologies is taking place. Those ideas that capture the imagination and the loyalties of youth today will be the ideals that soon will control civilization. Nothing short of immediate, far-reaching and unified action on the part of young people themselves and their leaders will be adequate for the present emergency.

In days such as these, when national ideals and loyalties are producing unparalleled sacrifices and devotion, the quality of Christian manhood and womanhood is being tested as never before. As far as Northern Baptists are concerned, it seems providential that exactly at this time, the denomination is gathering together the united strength of all phases of its work with young people—missionary education, student work, Sunday school classes, young people's societies, and other groups—in a single unified national organization: the new Baptist Youth Fellowship.

It is too early to predict what the answers will be to the many questions raised by the new move, now formally approved by national organizations, representative youth gatherings in all the states, and by the Northern Baptist Convention itself. For myself I can only venture to state a few of the conclusions I have been reaching through many hours of prayerful consideration of the crucial opportunity which under God has been presented to me in the invitation to assume the leadership of the youth staff of the Council on Christian Education and the secretaryship of the

Baptist Youth Fellowship. As I see it, a program worthy of Northern Baptist youth, on the scale necessary to meet the present emergency, must include the following:

1. A deep-seated evangelistic purpose to enlist the millions of unreached youth in America under the banner of Christ.
2. A program of leadership development that will supply from among youth effective personnel for the tasks of the church itself and for community life as well as for the organized youth program of the church.
3. The cultivation of missionary education and world-mindedness in the life of all young people of the church as an integral part of the total youth program.
4. A nation-wide effort to enroll many thousands more of Northern Baptist young people in institutions of higher education to equip them mentally and spiritually for leadership in the church and in democracy.
5. The creation of such a vital and dynamic personal religious life among Christian youth as to produce transformed lives witnessing powerfully to their Christian comrades and giving moral leadership for the present hour.

Among the characteristics of the youth program needed for the present day are the following:[1]

1. It must be intellectually respectable;
2. It must make vital connection with present-day life;
3. It must furnish guidance in making life choices;
4. It must present a religion that is genuine and spiritually potent;
5. It must be well rounded and alive to the special interests of youth;
6. It must be Christ-centered.

To the task of working co-operatively with young people and their leaders of the Northern Baptist Convention in reaching these high goals for Christ, I pledge the best of which I am capable.

[1] These statements taken from the manuscript for the book, *Christian Education in the Local Church*, by Dr. Cummings.

"Hands Around the World"

At a time when the war machine seems to cover the earth, the theme of the World Wide Guild for the coming year seems particularly significant. Through missionary education the Guild stretches minds around the globe, through the sharing of the tragedies and the triumphs of their foreign sisters Guild girls give their hearts to every nation, through their White Cross work and other acts of service they put "hands around the world" in an effort to join all people in a circle of friendship.

Jubilee Token Adventure

When the Northern Baptist Convention met in Wichita last May, two great enterprises were begun. The triumph of the previous year's giving led the Convention to determine to duplicate that accomplishment during the coming months and to expand the giving in order to meet the emergencies of the present world crisis. Under the slogans "Maintain the Gains," and "Meet the Emergency," Northern Baptists will attempt to give over three million dollars to their own missionary work and to emergency situations that will call for Christian leadership.

The Witchita convention also approved a denominational youth fellowship in which all Northern Baptist young people may have membership. The Baptist Youth Fellowship has been a dream of many years.

As a token of its concern for the two great enterprises of the convention the B.Y.P.U. of A. seeks to crown its fiftieth anniversary celebration and its ultimate merger with the Baptist Youth Fellowship by enlisting Baptist young people during the coming year to pledge and pay $50,000 over and above the amount they paid the previous year in behalf of the missionary enterprises of the Northern Baptist Convention. The appeal to expand youth-giving by this amount is not designed to provide funds for the Baptist Youth Fellowship but to help increase the resources of the convention for all of its work.

Young people who desire to be a part of Northern Baptist work now have opportunity to share directly in its world-wide missionary endeavor.

The Hymnal for Youth

The Westminster Press, Phila., 1941

Price, 85 cents

This collection of hymns contains the loveliest and the most meaningful of the new and the familiar sacred music. The hymns obviously may be used helpfully among young people, and they measure up to the four basic tests that the compilers of the book set as their standard:

The hymns have a distinctly Christian message.

They utilize good literature.

They are written to good music.

The music is singable.

The Hymnal for Youth includes chants and responses, a section of instrumental music that is suitable for use in worship and a well developed series of worship suggestions and programs.

While the hymnal is intended primarily for young people it may be adapted to general worship. New arrangements of a number of the familiar tunes may be sung effectively by the congregation or by choirs.

Baptist Church Schools Advancing

(Concluded from page 17)

visitors through the different departments, exhibiting the facilities available as well as the projects completed, etc.

Saturday, October 4, may be utilized for the highly important task of community visitation. Possibilites in this field may be gathered from both *Dispelling the Shadows* and *Lanterns in the Night.* Certainly some form of visitation campaign is essential to any successful Advance.

Sunday, October 5. On this day, World Communion Sunday, the activities of the week come to a climax in a service of dedication of church workers. Two selected services are included in the *Christian Education Week Manual.*

Kodachrome Slides Ready

The second set of Kodachrome (full color) slides on the Baptist Church School Advance were made available on September 15. Numbering 63 slides, all in color, and accompanied by a mimeographed text to be read by the leader, the lecture is called, "The Baptist Church School Advance Comes to Everytown, U.S.A." The lecture tells the story of an imaginary church—the First Baptist Church of Everytown—and what happened to it when the Advance came to it. The interesting and thought-provoking incidents that are pictured are all taken from the actual experiences of real Northern Baptist churches.

The lecture may be reserved through your state or area Director of Christian Education.

A Service for Birthday Recognition

By MRS. G. C. WILBUR

BIRTHDAYS! We all enjoy having them; we all enjoy the recognition given by others, particularly when we are under fifteen and birthdays mean presents and parties and pretty cards—the more birthdays the merrier. Most church schools call for a birthday offering—dropping coins in the birthday box—and respond with a happy birthday song. Sometimes this even goes on in the Junior High Department. But our church has arranged something more fitting for the occasion. We try to make it a time of recognition, not only of the increased years of the celebrant, but of thanksgiving to God for increased understanding of his wishes for us, of appreciation for his continuing gifts to us.

We hold this service once every three months—March, June, September, December. At that time all those who have had a birthday in the period preceding the service rise and stand together while the whole department honors them. We present them with little inexpensive gifts—a pencil, a notebook, a handkerchief—but this is not absolutely necessary. This year we are giving a subscription to *The Secret Place*. Just prior to presenting these the birthday litany is passed out for all to read.

As is the custom in most church school auditoriums, the Christian flag and the United States flag stand in their proper positions at the front of the room. In the center stands a table that holds an open Bible and a lighted candle. If you still desire to receive the birthday offering, this table would also hold a small offering plate or basket. When the service is announced, all those having birthdays file past the table and drop their offering into this plate. Then they stand in one group for the rest of the service.

Introduction

"On our left we have the Christian flag, on our right the United States flag. Between them rests God's Word before a lighted candle that represents the Christian light in the world. Today we wish to honor all those who have had a birthday during the past three months. To each of you we present a small gift, because we desire to honor to the best of our ability your new year of life. *(A teacher passes out the birthday gifts and two boys hand out the copies of the Birthday Litany.)* Now will you with me express your gratitude to the heavenly Father for his gifts of health and happiness, for his loving care; and let us together ask him for increased understanding of his way for us."

Harold M. Lambert

The Litany

Leader: Remember now thy Creator in the days of thy youth. Let us be thankful to God for the years that are past and for the new year that begins today.

Response: We thank thee, Lord, for thy lovingkindness day by day, in the years that we have already enjoyed and in the years to come.

Leader: Let us remember the inspiration from God to our forefathers who founded our country where all may worship in freedom of conscience.

Response: We thank thee, Father, for the America that we know, and for the Christian ideals that have gone into her making. In the years that lie ahead may we come to do our share in building on this firm foundation.

Leader: Through God, we know homes, churches, schools, friends, beauty and life.

Response: We thank thee, heavenly Father, for these blessings and many others so numerous that we cannot count them all.

Leader: As we set out on another year in our lives, let us pray for increased understanding.

Response: Dear Father, stay close by us, each one, through all our lives, and lead us in the way you would have us go. Help us not to forget that we and all we have are thine. Give us increased understanding of thy will, and the strength to carry it out.

A Teacher (in conclusion of the litany): Dear heavenly Father, we thank thee for these thy children and pray thy richest blessing on their lives. We ask thy guidance through this and all the coming years of their lives. Help them to desire to live close to thee and to take as their example the life service and love exemplified in thy Son, Jesus Christ. We pray that, whatever lies ahead for them, you will be near to strengthen them through all their days. Through Jesus Christ, Amen.

Concluding Hymn

As a fitting close to this service we used the poem written by Frances Ridley Havergal, "Another Year Is Dawning," which we combined with the music of the well-known hymn, "The Church's One Foundation."

INTRODUCING *Edwin Espy*

Eleven years ago at the regular June commencement exercises of the University of Redlands (California), Edwin Espy, member of the class of '30, was awarded the Kyle efficiency prize for service rendered to the university and its student body. It was predicted at that time that the winner would go far toward increasing the understanding and toleration of men toward one another.

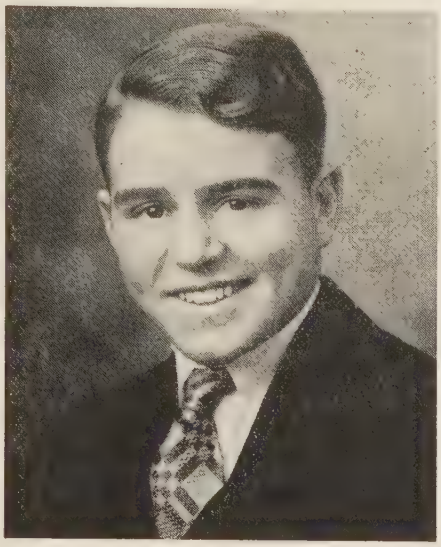
Today Edwin Espy is secretary-elect of the Student Volunteer Movement; member of the Executive Committee, Federal Council of the Churches of Christ in America; member of the Executive Committee, North American Committee of Life, Work, Faith and Order; member of the Administrative Committee, National Inter-collegiate Christian Council; member of the Speaking team, National Christian Mission; and special speaker for the United Christian Youth Movement.

Two years ago Edwin Espy served as Executive Secretary for the First World Conference of Christian Youth in Amsterdam to which came youth representatives from seventy-two countries. Amsterdam became the largest Christian conference ever held, in point of view of countries represented.

Since 1936 Edwin Espy has been Youth Secretary of the World Alliance for International Friendship through the churches. Coming into contact with Christian youth all over the world and especially in Europe, he has gained understanding of youth hostels, work camps and young people's organizations. He was sent as a representative to the Oxford and the Edinburgh world-church conference.

It is not surprising that during his student days at the University of Redlands, Edwin Espy was characterized as the "busiest man on campus." He served as president of the Associated Student Body, the Senior Class, the Y.M.C.A., the Inter-fraternity Council. He was elected chairman of the Burma project, a plan which keeps a University of Redlands' representative at Judson College (Rangoon, Burma) as an educational missionary. He was sports editor of the campus newspaper, and a member of Alpha Phi Gamma, the national journalistic fraternity. In his senior year he won the men's extemporaneous speaking championship of southern California.

Mr. Espy also worked hard in intercollegiate gatherings. At the 1929 Asilomar YM—YW conference, he was a member of the program committee. Twenty-four hours before the coronation speech was scheduled to be given, word came that the featured speaker would not be able to appear. In that short



time Mr. Espy prepared an address and presented it before the gathering. From that time on he was known as the "little college president."

Despite his continuous activity in church work since graduation, he has found time to follow his scholastic career. He has studied at the Union Theological Seminary, the University of Munich, the University of Tubingen, and the University of Heidelberg.

Dean Herbert E. Marsh of the University of Redlands recalls Ed Espy as "an idealist with his feet on the ground."

Surely it is one hope of the church in the world today that colleges produce more idealists "with their feet on the ground."

Shall We Let Our Baptist Schools Die?

(Concluded from page 10)

national support for Baptist schools. It was one of the most momentous meetings in the history of the denomination.

The presidents agreed to co-operate in the raising of the total Emergency Fund; they decided to recommend *as a first obligation of the fund* the needs of those schools which are now, or in a few months, will be in an emergency condition; they also decided to appoint a committee which would not only assist in the Emergency Fund drive but which would co-operate with The Board of Education in "the establishment of a long-range program for the financial undergirding of all our Baptist schools on a permanent basis."

A long-range program to save Baptist schools! That committee is now working on that program. First of all, they are planning to get that first $100,000 for our schools and colleges; it is not much, but it will literally turn the tide for some of our worthy institutions. Sharing in that $100,000 will be Sioux Falls Junior College, Shurtleff College, Rio Grande College, Alderson-Broadus College, Central Baptist Theological Seminary, Berkeley Baptist Theological Seminary, and Northern Baptist Theological Seminary. Other schools will be added as necessary.

Plans, too, are underway for undergirding the student pastors at work in *state-supported* universities and in our large privately endowed institutions; this is to the end that those Baptist young people who do not attend Baptist schools will have a Baptist pastor to look after them.

There may be something more important being planned for the Baptist youth of America, but we are at a loss to guess what it might be. It all reminds us of what a famous American author once said at a pep-meeting, out in the Middle West, which was being held to raise funds for a new college. He was shown plans for the campus; architects' drawings for the building; sketches of luxurious dormitories. He even heard the college yell that the prospective students were to give in the prospective stadium for the prospective football games. He shook his head sadly and said, "It all looks quite nice, gentlemen. Very nice. But I am a lot more interested in what you are going to *teach* these students than I am in the buildings and the stadium. What have you done about that?"

Aye—there's the rub. What is young America to be taught? What will young *Baptist* America cram into its cranium, into its soul, these next few years. These are emergency years, for democracy and the church. As we bend youth now, so we bend America.

Baptist colleges are established; Baptist teachers and college pastors are ready. The raising of the Emergency Fund of $100,000 is underway. The rest, Baptist laymen and laywomen of America, is up to you! What do you intend to do about it?

■

In an address to a great conference of youth, Dr. Toyohiko Kagawa, of Japan, suggested seven processes through which young people may come closer to God. Although he elaborated upon each of the seven, the outline alone may be suggestive to some of you. The list is not startlingly new, but Dr. Kagawa feels that all of these methods must be employed continually in order to know God: nature study, appreciation of beauty, prayer and meditation, a thorough study of the Bible which reveals the grace of God, labor, love, and most important, personal touch with Jesus.

Recreation in October

SPORTING WORDS

By Erna Schroeder Hallock

FOOTBALL

Every one of the following definitions has a football term for an answer. Hand out pencils and typewritten lists containing the definitions, and tell your guests that they have fifteen minutes to set down the football answers. It almost goes without saying that the one with the highest number of correct terms wins the game.

1. Aim
2. A flat-bottomed boat
3. Extreme limit
4. To undertake
5. To object strenuously
6. To penetrate suddenly
7. To go beyond
8. Winding round and round
9. Middle
10. A sentinel
11. A cord
12. A leader
13. To support or help
14. A passenger car
15. A token

ANSWERS

1. Goal
2. Punt
3. End
4. Tackle
5. Kick
6. Plunge
7. Pass
8. Spiral
9. Center
10. Guard
11. Line
12. Captain
13. Back
14. Coach
15. Signal

HALLOWEEN TASTIES

By Arvel W. Ahlers

Ghosts and goblins are all very well in their place, but there is something else to be reckoned with at Halloween time. That's your sweet tooth! Have you planned your party refreshments, or those "extra specials" you intended to offer as treats? If not, here are some simple recipes that may come to your rescue!

Chocolate Popcorn Balls

Place ¾ cupful granulated sugar, ½ teaspoonful salt, ¼ cupful light corn syrup, and ¼ cupful of water in a shallow pan over low heat. Stir constantly until the sugar has melted. At the same time, melt 2 teaspoonfuls of butter and 1½ squares of unsweetened chocolate together over a pan of hot water. When the sugar and chocolate have melted, combine them and pour them over 2 quarts of popped corn. Dip your hands into cold water to avoid being burned, and mold the chocolate-coated corn into balls.

Salted Peanut Jack-o'-Lantern Sandwiches

Round off the corners of slices of brown bread. In the slices that are to form the tops of the sandwiches, cut out eyes, noses, and mouths of Jack-o'-Lanterns. Mix 6 tablespoonfuls of finely chopped salted peanuts with 7 or 8 tablespoonfuls of mayonnaise. Add ¾ teaspoonful of finely minced onions. Spread the mixture thinly on the bread rounds, adding shreds of lettuce if you so desire. After the sandwiches are put together, fill each Jack-o'-Lantern's eyes, nose, and mouth with raisins.

Caramel Popcorn Balls

Melt 1 cupful of granulated sugar in a shallow pan, stirring it constantly until it becomes an amber-colored liquid. Add ¾ cupful of hot water and continue to stir until the liquid becomes clear. Then add ½ cupful brown sugar and cook until a drop of the liquid will form a soft ball when dropped into a cupful of lukewarm water. When this stage has been reached, pour the syrup over 2½ or 3 quarts of popped corn, and mold into balls of suitable size. Place the balls on sheets of waxed paper to cool.

Taffy Apples

Sterilize some sucker sticks in boiling water, or use regular meat skewers purchased at a butcher shop. On each skewer, stick a luscious red apple of medium size. Make sure that the apples you use are free of soft spots or worm holes. Dip the apples in the syrup described above for caramel corn, and place on sheets of waxed paper. The syrup will harden in about 15 minutes, and the apples are then ready to be put away for Halloween—if your will-power is strong enough!

GUESS WHICH HAND

By E. H. Jordan

Stunts are always welcome wherever there is a gathering of young people. Feats of magic are always appropriate at Halloween. This one can be worked almost anywhere, and it does not require any preparation whatever.

Ask several of your friends, not more than three or four, to stand in a row facing you. They should have their

H. Armstrong Roberts

hands hanging freely at their sides. Explain to them that you will turn your back, and that one of them, unknown to you, must place the palm of his hand on top of his head. When you turn around again, you will undertake to pick out the one who did so, and even tell which hand he used, if necessary.

When they understand what is to be done, turn your back. After a little time, state that the one who placed his hand atop his head must return it to his side, like the others. Then turn around.

Note carefully and quickly which one of the several hands is paler than the rest. That will be the one which was held aloft. But do not allow your friends to see you make this inspection. Instead, even after you have discovered which hand was used, pretend to be examining the tops of their heads. After a little announce your finding. Your friends will be surprised, and will wonder how you could guess. You may do this several times without risk of discovery.

MAKE A GUM-DROP TREE

By R. A. Wohlrabe

Many times, with a party in the offing, you have been puzzled about what to have for table decorations. A centerpiece of flowers? Too many others have used that. You want something different. Why not try a gumdrop tree? It is not difficult to make. All you need can be obtained in your own neighborhood.

First look around some vacant lot or wooded spot for a tree branch, or the branch of some shrub. Be careful to select a fairly short one. A main stem about two or two and one-half feet long is about the right size. It should have several shoots extending out from the central stem. When you have cut the kind of "tree" you believe is best, then trim away all the leaves and cut off the ends of the twigs. When you have done all this the main part of the gumdrop tree is ready.

Next, the gumdrops. Buy two sizes and a variety of colors. Count the number of twigs leading out from the main stem of the tree. That will give you the number of large gumdrops you need. And for each large gumdrop about five small ones will be required. Be sure to get different colors—red, yellow, white, green.

Now, after you have secured all these necessities, set the tree in an upright position in a small flower pot or in any other kind of support you can find convenient to use. Pack it in firmly with green waxed paper from the florist's shop. Next, using an ordinary sewing needle and sewing cotton, string five small gumdrops on a thread, placing

them so the cone-shaped top of one touches the flat base of the text. Tie this string of gumdrops to the cut end of one of the twigs of the tree, repeating the process until strings of differently colored gumdrops hang at the end of each branch. Then press one of the large gumdrops to the tip of each twig so that it covers the thread tied around the end. Thus, each twig of your tree will terminate in a large gumdrop plus a string of gumdrops apparently suspended from the large one.

But the branches of your gumdrop tree would not seem complete without leaves. For this you can use tinfoil. Cut triangular pieces of foil—green, gold or silver tinfoil is best. These triangles, for the tree described above, ought to be about three inches long. Then in different positions along the central portion of each twig place these tinfoil leaves. Fasten them to the twig by simply rolling the base of the triangle lightly around the stem.

When you have provided all the leaves that seem necessary to give the tree a completed appearance you can decorate the base. Short ferns banked about it or several small dishes of flowers will serve the purpose well. The tree in the picture has little china dolls.

To accompany this party centerpiece, use place cards attached to small single twigs, each topped by a large gumdrop, plus a string of the small variously colored gumdrops.

PEAS WITH A KNIFE

By Cleve Williams

It's bad manners to eat peas with a table knife, but it shows a great deal of skill when a player wins this game—carrying peas clear across a room on a knife-blade.

Invariably some players are better at boisterous games, some can win "writing games," and others will shine at quick-thinking mental games. This one gives a chance to the player who has steady nerves and skillful hands.

A small table is placed at each end of the room. One table contains a bowl of dried peas. The other holds two small empty bowls.

The players are divided into two teams, either by choosing sides or boys against girls. The leader of each team is given an ordinary table knife.

Every member of each team must take his turn at attempting to scoop up some peas from the bowl with his knife-blade and then to walk the full length of the room and place the peas in the empty bowl belonging to his team.

It is illegal to touch a player, but it is good fun for members of the opposing team to try to distract his attention, by jokes, warnings, and movements, in the hope of making him spill the elusive, roly-poly peas. It also is against the rules to touch the knife or peas with your other hand.

It's safe to say that the team carrying the most peas will deserve the victory. For a prize, however, you might give away the peas!

CLOTHESPIN CONTORTIONS

By Anobel Armour

Do you have a package of clothespins in your play-box for church parties? If not, you are missing fun.

First, line up two teams. Make each line face the other and clasp the hands of their neighbors. Next put an empty tin pie plate at one end of each line. Put another pie plate, with a dozen clothespins on it, at the other end of each line.

At the signal, "go," the first player on each side stoops down, picks up a clothespin and passes it to his next-door teammate. This player must take hold of the pin without releasing the next player's hand. Then these two clasped hands pass it to the next two clasped hands.

It is very exciting because it is so clumsy. If anyone drops a pin, he must pick it up with his hand still clasped in his neighbor's. Pass the pins one after the other just as fast as you can. The last player in line reaches over and sets each pin in the end plate as soon as he receives it. When all the pins are collected, he starts them back up the line all over again. The side that gets all twelve pins back in the starting plate first wins.

The Monthly Class Meeting

Make the Most of Its Possibilities

By WOUTER VAN GARRETT

THE possibilities for the monthly business and social meeting of the adult Bible class are almost unlimited. If serious thought is given to the programs for these meetings, they can return rich dividends. They can be of benefit, not only to the class, but to the whole church. But all too frequently the program is allowed to become a routine affair; sometimes it becomes even monotonous.

A Means of Acquaintance

In the first place, these class meetings may be an informal means by which the members and the newcomers may become better acquainted. The Sunday morning meetings of the class are for worship and study, and even though there may be a great deal of fine Christian fellowship in them, those sessions are more or less formal. The monthly meetings are of a more social nature; a general feeling of fun is in the air. Our Men's Bible Class affords a good illustration. We have a large shuffleboard, and the friendly rivalry between the players is stimulating. The men also have a dart game, and frequently tournaments are played off. Rubber quoits, checker boards, and ping pong add to the enjoyment.

A Means of Information

The men like this informal get-together, and some are loath to leave when the meeting is over. A few of the men would be satisfied to have a very short business meeting and then to spend the rest of the evening in a social fashion. But we are careful not to cater too much to this desire to play. We try to include in each monthly class meeting some service activity or some informing feature which will have a direct bearing upon better church loyalty. We feel that the meetings should arouse a greater interest in the kingdom of God.

Perhaps I can best explain by giving a case history. Some years ago I was associated with a large Bible class, very similar to the one I now teach. We got in touch with the various boards of our denomination and explained to them that we wanted to acquaint our adults with the work these boards were carrying on. Could they furnish us with interesting motion pictures? Could they send us occasionally a speaker? We wanted pictures so compellingly interesting that they would make a deep impression; we desired speakers whose messages would be brief and forceful.

The replies thrilled us. Would the boards co-operate? They were delighted to do so! This was the very opportunity they were constantly seeking! So we started out upon our venture. The first month we had motion pictures of foreign missionary work in India. The pictures were of excellent quality and proved very interesting. The next month we had motion-pictures showing various phases of home missionary work. These, likewise, proved informing and helpful. We cut our business session on these evenings to bare necessity. We limited the showing of pictures to one hour, and then went into our regular social program.

By the time we had reached the third meeting, there were a number of requests that we extend the hour time-limit and show more pictures. The pictures that third night had to do with Christian work among prison inmates, among hospital patients, and in city tenements. The men had decided that they would invite the women to this meeting, and the interest had grown to such an extent that we added a question period. As the members of the class became better acquainted with the work being done by their denomination, the more eager they were to learn more about it.

A Means of Service

We have never seen better results from any effort we have put forth than those which were produced by these meetings. The attendance at the Sunday class sessions showed a steady increase all through the winter. Church attendance also improved. The most significant gain, however, was in the benevolent offerings of the church. Before the end of that series of monthly meetings, these offerings had increased by almost 20 per cent.

At that time we had a large male chorus. On the night when we exhibited pictures showing the Christian work being carried on at a tuberculosis sanitarium some thirty miles away, the men of this chorus were so deeply moved that they offered their help. On several occasions that winter, the chorus journeyed to the institution to assist in a religious service. On making inquiry a few years ago, I found that the custom was still being continued.

A Means of Variety

We could go on and on, mentioning other good results that grew out of that initial project, but what we have mentioned thus far is only one phase of the possibilities latent in the monthly class meeting. In another season, the class meetings might set forth the work of the various social agencies in the community. Our membership is drawn from several towns, and we select from all of them. Once we invited a successful and popular football coach to tell what he was trying to do for the boys of the community through athletics. We have had a law enforcement officer tell of his work, and of what the average citizen may do to help. Another meeting might be devoted to the serious plight of the European refugee. There are many of them in our larger communities. Some of them speak fluent English and have a timely message they can bring. The story one told recently should have made everyone of his hearers thank God for the religious liberties he enjoys—and sometimes neglects—here in America.

The program for the season may consist of a series on some general subject of importance, or it may include many different subjects to lend greater variety. No two adult classes operate under exactly the same conditions, and even the best of ideas sometimes need to be adapted before they can be adopted.

A Means of Promotion

We need to "sell" religion to many of our own people today, and to all others who come within our range of influence. There are far too many church members who think that Christianity consists chiefly of going to church. They know little or nothing about the great Christian agencies that are rendering service

on a thousand different fronts. These Christians need to be informed, and the Christian program needs to be presented to them in so forceful a manner that their interest and support will be enlisted. Such presentations need not be dull and uninteresting. A little care and foresight can make every program as interesting as anything that the class members may see or hear on the outside.

The adult class that goes along from month to month with nothing more challenging than a business meeting followed by a social hour is not living up to its possibilities. It is drifting along, instead of forging ahead. Get some of your key members together and challenge them to help you provide a program that has vision. Even one such meeting will show such good results that you will be encouraged to put forth even greater effort.

Whatever program of activity the class undertakes should be clearly outlined. It should have practical value, be possible of achievement, yet be ambitious enough to call forth the best efforts of all the class members.

These are days of challenge. An adult class establishes trends and largely sets the spirit of the entire church. See to it that these trends are Christward. See to it that the adult class members have a chance to catch a vision of world-wide Christian service.

Young Adult Fellowship Class Organized

at Zanesville, Ohio

ON Tuesday evening, March 18, of this year, a group of about thirty young adults gathered for a banquet in the Fair Oaks Baptist Church, Zanesville, Ohio. Miss Helen Wickes, Director of Christian Education for the Ohio Baptist Convention, was the guest speaker. Miss Wickes brought a helpful and inspiring message, in the course of which she suggested several definite projects designed to enlist the group present in Christian activity. After a period of discussion, it was decided to organize a church school class. The group met on the following Sunday, with the pastor, Rev. Harold R. Ely, as its teacher.

Though this class is still but a few months old, its enrollment already exceeds seventy. It has adopted the "Commission Plan" of organization, and is carrying out an active program aimed to secure the support of these young adults for Christ and the church.

To the right, in the picture, is the church school superintendent, Mr. John M. Wiles, and the superintendent of the Adult Department, Mr. Milton W. Wilson. At the left, is the pastor and teacher, Rev. Harold R. Ely.

Discipline *and* Freedom

By IVAN H. HAGEDORN

DR. E. STANLEY JONES is reported to have said, "What Americans need most is discipline." Who knows but what God, through the throes of these tumultuous days, is building up America's manhood once more! The call to youth is no longer "Play the game," but "Stop playing the game and get down to living."

The Spartans had a famous dish of black broth which they served at their public meals. All who were present were compelled to eat of it. The broth was part of the Spartans' discipline, which forbade all luxury and indulgence. Having heard of the famous dish, a certain king sent for a Spartan cook, that he might dine as those famous warriors dined. He found the broth, however, utterly disagreeable and unpalatable. "The broth," explained the cook, "was nothing without the seasoning of fatigue and hunger." Without the Spartan discipline, the Spartan menu had no relish.

No word is so likely to be misunderstood today as the word "freedom." I fear that for most people it simply means "to be free to think as they please, speak as they please, write as they please, worship as they please," and so they suppose, most foolishly, that they can get freedom by merely striking out violently against opposition or restraint. But freedom, if it means anything, means to be free of hatreds and prejudices and bigotries. To be free to decide justly, fairly, without heat and without being unduly influenced by others; to be free to live at one's best; to be free to spend one's strength in serving others; to be free to embrace the truth—that is the true freedom. Jesus expressed it, "Ye shall know the truth, and the truth shall make you free." And again he said, "If the Son shall make you free, ye shall be free indeed."

YOUNG ADULT FELLOWSHIP CLASS, FAIR OAKS BAPTIST CHURCH, ZANESVILLE, OHIO

International Sunday School Lessons

Theme: Some Great Christian Teachings

Aim: To familiarize the pupil with great Christian teachings with a view to building up Christian faith and life

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON I—OCTOBER 5

God Our Heavenly Father

Genesis 1: 26-28; Exodus 34: 4-7; Psalm 103: 1-13; Isaiah 40: 27-31; Matthew 6: 24-34; 22: 35-38; John 4: 24; 14: 20-23; Acts 17: 24-30; 1 John 1: 1-4

Genesis 1: 26-28

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Matthew 6: 24-33

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

KEY VERSE: *Our Father which art in heaven, Hallowed be thy name.—Matt. 6: 9*

TO BE READ EACH DAY

Sept. 29. M. God Our Creator. Genesis 1: 26-28
Sept. 30. T. God Merciful and Gracious. Exodus 34: 4-7
Oct. 1. W. A Dispenser of Benefits. Psalm 103: 1-8
Oct. 2. T. A Source of Strength. Isaiah 40: 27-31
Oct. 3. F. God's Fatherly Care. Matthew 6: 25-34
Oct. 4. S. Our Father To Be Worshiped. John 4: 19-26
Oct. 5. S. "Our Father" in Prayer. Matthew 6: 5-15

SCRIPTURE SAYS—

By W. W. Adams

Our general theme this quarter is "Some Great Christian Teachings." For these studies, Scripture passages are drawn from both the Old and the New Testaments. They treat the great themes of the Bible.

The purpose of these studies is two-fold: (1) to inform the student of the biblical teachings on these themes, and, (2) to enable the student to deepen his faith in God. Let each reader resolve now to focus attention upon these great doctrines in a determined effort to learn what God has to say to us. Over and over again we hear it asserted that man has lost his way, that he has no deep convictions regarding God, himself, or his duties. There is plenty of evidence that this is all too true. But this situation can be changed only in one way: not by wishful thinking, but by prayerful and sustained thought upon the Word of God, our only adequate source-book of vital, essential truth.

Our first study is upon the theme, "God, Our Heavenly Father." We all agree that this is the right beginning. Life has no meaning apart from God, our Creator-Father. From this originating source of life flow all other doctrines. Unless men agree essentially regarding their Father-God, there can be but little agreement upon other themes. The tragic plight of the human race at this hour is due, in no small measure, to man's loss of the sense of kinship to all other men. May the study of this lesson enable us to see our heavenly Father anew, in order that we may also better understand our brother man!

We face two passages of Scripture in this lesson, one in the Old Testament, the other in the New Testament. The first shows us our Father in action. The second reveals certain vital truths regarding our filial relationship to the Father.

I. God: As Seen in the Story of Creation (Gen. 1: 26-28)

In this Scripture we are back in the beginnings: the beginnings of God's known earth activity and of our Bible. It would be well at this point to read thoughtfully Genesis 1: 1-25, the brief story of five of God's six days of creative activity. Note not only what God created and the order of their creation, but in particular the *progress* of the creation. For if man's creation means anything, it means that he stands at the top, the crown of all creation in point of time and in the plan and purpose of God.

God's Plan To Create Man. This does not imply that God engaged in any creative activity without a plan. But in the case of man, God disclosed certain significant truths regarding his plan in creating human beings. Two of these truths deserve emphasis.

First, man was created in the image of God. "Let us make man in our image, after our likeness." Now, how does man reflect the likeness of God? It cannot be in his physical structure. For God is spirit; he is not physical. It cannot be solely or mainly in his intellect. For animals and even devils can think. Man's likeness to God must lie primarily in the realm of his moral and spiritual powers. As God is spiritual and moral in his nature, so is man. This spiritual, moral self is housed in a physical body, by means of which man

makes contact with his physical, earth home. It is here that we can best see how perfectly man is adapted to his divinely appointed place and function. He stands at the top of all creation. By being physical, he can make vital contact with the physical world. And by being like God, spiritual, endowed with the capacity for thinking God's thoughts, knowing God's purposes and plans, and willing to make those purposes his own, he also can maintain vital contact with the spiritual forces of the universe.

In a later lesson, we shall see how sin has marred his divine image in man. But sin has not obliterated that image. In Christ, sin's evil effects in man can be, and are, removed. In him, sinful man becomes a new man, the new creation (Col. 3: 10; Eph. 4: 24).

Secondly, man was to have dominion, under God, over other creatures. He was designed to be God's representative on earth, through whom God would realize his purpose in creation. Man was made to master, to dominate, not to be mastered. Slavery is not man's natural status. God intended that man should rule, not be ruled. Under his rulership were to come the fish, the fowl, the cattle, all the earth, and every creeping thing upon the earth. No small task and privilege! So that today, as we observe man's rapid progress in mastering the physical world, we need not be amazed. This is only a belated realization of the original purpose of God. It is God's will. But for sin, this could have been done centuries ago, and it could go forward more rapidly now. But let it be observed that man was not to dominate other men. We have not yet learned that truth.

God's Creation of Man. This momentous event in history is narrated in brief, pointed words. God created man in his own image. Man is thus the most perfect reflection of the Creator. Surely all other creation in some ways reflects the Creator. All manifestations of life, of energy, of power, of orderliness, of conformity to law, are reflections and expressions of God. But in man supremely, God manifests himself and carries forward his creative and governmental activity. God is the primal Creator, the Originator of life. Man, made in the image of God and for his purpose, likewise is endowed with creative powers. "Male and female created he them."

God's Commission to Man. This commission (Gen. 1: 28) makes explicit what has already been stated. God blessed man and gave to him all the powers and capacities needed for the fulfillment of his place in the divine economy. Then God commissioned him to his task. Let us look at the several features of it.

He is to be "fruitful and multiply." The earth is large, the work to be done is extensive and varied.

He is to "replenish the earth." The earth had been void (Gen. 1: 2), but now had capacity for life and activity in great measure. Man must lead the way in enabling the earth to achieve its mission.

He is to "subdue it." That is to say, he is to establish his mastery and rulership over nature.

In particular, he is "to have dominion" over all living things.

God is here seen to be our heavenly Father. We see it in his actions, in creating man for the highest place and function in all of creation.

II. God: As Seen in Life's Relationships (Matt. 6: 24-33)

Three truths stand out in this rich passage of Scripture:

God To Be Served by Man (vs. 24). This verse is only a small part of a larger message. Beginning at verse 19, Jesus is saying that we must center our heart, our interests, only in heaven. We cannot keep one eye focused on earth and the other on heaven. We must have the single eye. If we try to focus the eye on two objects at once, the object will be blurred; there will be darkness. These principles are applied in verse 24. You cannot serve two masters. For example, you cannot serve God and mammon (wealth, riches, material possessions). The word "serve" here is the word for slavery. Only one can give you orders. You cannot take orders even from two equals. Sooner or later their interests, and so their orders, will clash. How much more if one master is God the Father and the other wealth! You can serve God *or* mammon, but not God *and* mammon.

God To Be Trusted by Man (vss. 25-32). This passage is a call to man to trust God fully. Let us note carefully the ideas expressed.

Away with anxiety concerning the means of sustaining your physical life (vs. 25)! "Take no thought" does not mean to dismiss from your mind the question of food and clothing. It means not to fret, not to be anxious; not to doubt God to the extent that you feel that you alone are responsible for providing your means of living. Be and do what God wills for you; that is of more vital concern than food and clothing (cf. Phil. 4: 4-7).

Learn a lesson from the birds (vs. 26). They are not inactive, idle. Neither do they fret and doubt God. They singingly fulfill their divinely appointed mission, and God cares for them. You are of more value to God than birds. Fulfill your mission and God will care for you.

Note also the fruitlessness of your anxiety (vs. 27).

Learn a lesson from the lilies of the field (vss. 28-30). Why be anxious regarding clothing? In the simplicity of the life of the flowers and the grass, as they live each hour in accordance with the laws and purposes of their Creator, he clothes them in matchless splendor and glory. If that be true of the short-lived grass, then where is your faith? Why do you doubt God? Why do you fret and become anxious?

The conclusion: do not be anxious, doubting; but trust and obey God fully (vss. 31-32). Otherwise, you are pagans, for anxiety and distrust mar the lives of the Gentiles. Remember that God knows about all your temporal needs. Trust him!

God's Interests To Be Sought First by Man (vs. 33). Ponder well this verse. Think of the poverty, the sorrow, and the anxiety of humanity today. All due to sin—man's doubting, failing to trust and to obey his heavenly Father! According to the story of creation, God has high and noble purposes for creation and for man. For man to put other interests ahead of God's, only spells man's defeat. Then can we not "seek . . . . first the kingdom of God, and his righteousness"? This is our duty; but what is more, by so doing, "all these things (temporal things) shall be added unto you." Blessed promise! Glorious truth! God the Creator is indeed our heavenly Father!

LESSON APPLIED

By Howard K. Williams

Introduction. During this quarter (October to December) we are to study the basic beliefs of Christianity. We should know what those beliefs are; we should have them as clearly in mind as possible. This is important, for a man's faith will show itself in his conduct. If a man has faith in sin (that is to say, if he believes that sin is profitable and eventually will triumph), he will live in sin. If a man has faith in indifference (that is, if he believes that it does not matter how he lives), he will live an indifferent, careless life. But if he has faith in the great Christian doctrines, he will live as a Christian. Sometimes we hear it said: "I don't care what a man believes, so long as he lives right." That is silly. A man's life, ultimately, will be determined by his basic beliefs.

Purpose. In teaching these lessons, you should endeavor to present the Christian doctrines in clear, practical fashion. This first lesson calls for a friendly, warm-hearted presentation of God as our heavenly Father.

Preparation. Read all you can and give thought to this topic throughout the week. Plan to use illustrations which will make your meaning clear. So many passages of Scripture have been suggested for this lesson that you may not be able to treat them all; it may be wise, therefore, to limit your presentation

to the Fatherhood of God and what that Fatherhood means for those who are his children.

The Fatherhood of God in Creation

A child's conception of the Fatherhood of God will be colored to some extent by the kind of earthly father that child has. The word "father" may call up in the child's mind a picture of a drunken good-for-nothing, or of one who is absent from the home most of the time, or of one to whom to go when wanting money, or of a kind, loving person to whom to turn when in trouble. What, then, do we mean when we call God our Father?

The Scriptures teach that God is our Father in the sense that we are created in his image. This does not mean at all that God is just a magnified image of ourselves. The tendency to conceive of God in our own image has been all too prevalent.

Now, the book of Genesis, in teaching that God crowned his work of creation by making man in his image, cannot mean that God made man in his physical image, for God is Spirit. God made man in his spiritual image; that is to say, he gave to man self-consciousness and self-determination. These two things are distinctive. God can say "I," and he can say "I will." So can man. In this sense, then, God is the Father of all men; because men, like God, have consciousness of self and the power of self-determination. In other words, man, like God, possesses personality.

Man, therefore, has been invested with a certain authority and power. God, in making man in his own image, gave man power over himself, over lower forms of life, and over inanimate things. Hence God says, "Have dominion"; that is, use your power to subdue nature to your will."

So, God did not make man to be an underling, but to be a conqueror over *things*. We see this in the realm of science. We see man's power over the lower forms of life in his ability to domesticate the camel, the horse, and the cow. We know how the botanist, by co-operating with God's laws, has been able to develop from the small wild rose the famous American Beauty rose. Man has control over himself, in that he is able to say, "I will" or "I won't."

God has set laws for man's guidance in this conquest over nature and over himself. We find them in the Ten Commandments (Exod. 20: 1-17 and Exod. 34: 4-7). Note also, in this connection, Psalm 103, in which the psalmist praises God as the Father who "knoweth our frame," who "remembereth that we are dust." In the Isaiah passage (40: 27-31), that great prophet calls attention to God the Creator, who is the source of strength in the children he has created.

The Fatherhood of God Revealed by Jesus

When we turn to Jesus, we come to a more articulate idea of God's Fatherhood. You would do well to look up in your concordance all of Jesus' references to God as Father. In the Gospel of Matthew alone, the word "Father" is used about forty times in speaking of God. When in the Psalms we read, "Like as a father pitieth his children, so the Lord pitieth them that fear him," the writer was thinking of Israel; but Jesus did not limit the word to those of a certain race. Jesus knew that God cared for men even more than he did for the lilies and the birds, yet he clothed and fed the latter with transcendent beauty and care. The import of this portion of Jesus' Sermon on the Mount is, "Your Father cares for you."

When Hudson Taylor was getting ready to go to China as a missionary, well-meaning friends offered him their human advice. "A foolhardy business!" said one. "You will be forgotten, and before long you may find yourselves without even the necessities of life!" counseled another. Whereupon Hudson Taylor, standing among his packing boxes in Coburn St., London, replied: "I am taking my children with me, and I notice it is not difficult to remember that they need breakfast in the morning, dinner at midday, and supper at night. Indeed, I could not forget if I tried. And I find it impossible to think that our heavenly Father is less tender and mindful of his children than I, a poor earthly father, am of mine. No, he will not forget us." And that proved eminently true in his case. This is the faith which has been the mainspring of every great missionary and of every great Christian, from Jesus' day to our own. Is it *your* faith? Do you have faith that God truly is a heavenly Father who is real, who is present, and who cares?

To Jesus, the idea that God did not care was unthinkable. He urged his disciples to lay aside their anxiety. Their Father knew all about it. That was enough! God knew, and God cared!

You are lost? Well, will not the shepherd seek the one lost sheep, even though he has a hundred? Will not the woman seek for the coin which she has lost? Will not the father welcome his son with feasting and joy, if he returns? If a son asks for bread, will his father give him a stone? If he asks a fish, will he give him a poisonous snake? Jesus says in effect: "Come now, be reasonable! Don't you believe that your heavenly Father is better even than the best of earthly fathers?"

Sinning against the Fatherhood of God

Some people think they can do anything they please and still trust God's fatherly love to get them out of trouble. I was riding along the street one day in a salesman's automobile. He was a young, fresh individual, who blithely drove by the red lights as though they were not there. When I remonstrated with him, he said: "I have influential friends at City Hall." Maybe he could get away with it in court, but a man cannot do that with God.

We are not to think of God as an indulgent parent who gives his children everything they ask, to their own undoing and to the undoing of everyone else. God is holy, and he demands righteousness. He will not permit men to pass with impunity the red lights which he has set up as a warning of danger.

Evil is terrible everywhere; it is most despicable within the family circle. What shall we say of one who sins against a loving father or mother? What shall we say of those who sin against the heavenly Father?

God, speaking through the prophet Malachi, said: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour?" When we sin we hurt our heavenly Father immeasurably, and we hurt ourselves eternally, unless, like the prodigal, we come back to God in contrition.

Read carefully here Matthew 6: 24-35. Note well that no one can claim the heavenly Father's care who does not try sincerely to do the heavenly Father's will. We have reason to worry, if we do not obey. It is when we "seek first the kingdom of God and his righteousness" that all these other things are added to us.

Today more than ever, this disturbed world needs to know the God Jesus talked about—the heavenly Father who knows and cares.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

In today's lesson, ten scripture passages are selected to suggest what Christians believe about God. How could we state in several succinct sentences the basic meaning of these sixty-six Bible verses? Rather than make the attempt, let us consider whether their principal ideas are not contained in this statement of conviction prepared by a Commission Group of the Christian Youth Council, meeting in Columbus, Ohio, in 1938.

"We believe that God, who has revealed Himself in all ages through nature, events, and persons, was supremely revealed in Jesus Christ . . . . This God who deals with his children like a father is infinitely powerful, good and loving. He is a source of inspiration and power to human lives, working through them and challenging them to co-operate

in the achievement of his highest purposes. . . . . We conceive man to be one of God's supreme creations. . . . . In fellowship with God, the Father, man can become his instrument to work out God's will in the building of a better world."

What's the Difference?

If asked to consider the "character of God," some young people would object. "What's the difference?" they would say. "What does it matter whether I believe in a God who is kind, loving, and fatherly, or indeed whether I believe in any kind of God at all? These theoretical questions form so much mental furniture that is ornamental but of little practical use."

Actually, no other single question so basically determines how a person lives every day. How we think about God makes a vast difference.

I. Belief in a Personal God Gives Meaning to Life

The biblical testimony that our world was created by God is corroborated by the evidence of design and intelligence that can be observed in the world of nature. Walt Whitman affirms that "a mouse is miracle enough to stagger sextillions of infidels," and Thomas A. Edison stated, "I can no more doubt the existence of an Intelligence that is running things, than I do the existence of myself."

Some Chinese students requested the late President Faunce of Brown University to prepare a brief statement indicating his reasons for being a Christian. One phrase from his reply reads, "Unless behind the stars there is intelligence, what use is there for intelligent men to study the stars?"

II. Belief in a Good God Conditions Our Conduct

"Like gods, like people" is an old proverb. Certainly no one will live on a higher moral level than the morality of his god. To the Christian the Bible has revealed a God of maximum perfection, whose character is to be emulated by all who worship him. We live honestly, purely, justly, lovingly, because we see these virtues in the very character of God, established in the warp and woof of the universe. The moral law operates as inexorably as does the law of gravitation: good is rewarded, and evil is punished.

When one worships God in spirit and "in reality," he receives both the insight to know what is good, and the power to live that way. Did not Isaiah mean this when he said, "He giveth power to the faint; and to them that have no might he increaseth strength," and though young people may faint, grow tired, and stumble, "they that wait upon the Lord shall renew their strength"?

III. Belief in a Loving God Is the Basis of Brotherhood

Why should we love our fellow men? Because God first loved us, is the New Testament answer. Or in the words of I John, "Beloved, if God so loved us, we ought also to love one another."

When Jesus gave us the two commandments, to love God, and to love our neighbors, he placed them in the correct sequence, for the second is naturally derived from the first. Without a God who is our loving Father, there would be no human kinship and no compulsion to love our fellow men.

The application of the law of love must include every member of every race. No theories of racial superiority have a place in the thinking of people who believe with Paul that we have a God "that made the world . . . . and hath made of one blood all nations of men for to dwell on all the face of the earth."

For Discussion

1. What does it mean to worship God "in spirit and in truth"?
2. In what ways can a Christian show his love for God?
3. What things do some people place above the authority of God? (In "Ten Authorities other than God," Ouellette names science, finance, economic laws, progress, nationalism, force, social pressure, the local church, facts, conscience.)
4. Why did the framers of many state constitutions include a clause forbidding any atheist to be elected "governor"?
5. What do we mean by the "name" of God, as in Matthew 6:9?
6. For what reasons must we condemn the practice of racial discrimination?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. God the Father.

CALL TO WORSHIP. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4: 23).

INVOCATION HYMN. "Our Father in Heaven."

INVOCATION PRAYER. Heavenly Father, we bow before thee to thank thee that thou hast made thyself known to us in love and tender mercy. May we open wide the doors of our hearts that thou mayest enter in. Amen.

RESPONSIVE READING. (John 14: 7-13). If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

PRAYER.

Lord of infinite mercy and compassion, we thank Thee:

For the high privilege of calling thee Father;

For the daily assurances of thy Fatherly care;

For the knowledge that we are thy children, well-beloved;

For the welcome prepared for us in thy house of many mansions.

For these and for all thy mercies, accept our heart-felt devotion, and bless us, for Jesus' sake. Amen.

HYMN. "Father, I know That All My Life."

SCRIPTURE. Psalm 103: 1-13.

MEDITATION ON THE THEME. Batista, President of Cuba, came of an obscure family. He became an orphan before he was old enough to know anything about his parents. He delights to say that while he does not know anything about his own father, his son proudly tells his playmates, "*My* father is Batista!"

Here is the great difference between the God-fearing man and the unbeliever. The Christian does not depend upon slender speculation, he knows the heavenly Father.

There comes a time in every life when there is a yearning to return to the Father-God and to pour out to him the sad story of one's failures. May we, in that hour, expect the love and forgiveness of the Father? The most beautiful story ever told—the Parable of the Prodigal Son—tells us that we may have hope. In every time of need, we may arise and go to our Father. He will be watching and waiting for us.

HYMN. "God Will Take Care of You."

PARTING TEXT (To be repeated in unison).

"I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17-18).

LESSON 2—OCTOBER 12

Christ Our Saviour

Matthew 1: 21; 20: 25-28; Luke 19: 1-10; John 3: 16; 6: 66-69; Acts 4: 12; Romans 3: 21-26; 8: 31-39; 2 Corinthians 5: 14-21; Philippians 2: 5-11; 1 Timothy 1: 15

Matthew 20: 25-28

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Luke 19: 1-10

1 And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

KEY VERSE: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16*

TO BE READ EACH DAY

Oct. 6. M. A Friend of Sinners. Luke 19: 1-10
Oct. 7. T. A Ministering Servant. Matthew 20: 20-28
Oct. 8. W. God's Justifying Grace. Romans 3: 19-26
Oct. 9. T. The Love of God in Christ. Romans 8: 31-39
Oct. 10. F. Christ Died for All. 2 Corinthians 5: 11-19
Oct. 11. S. The Exalted Saviour. Philippians 2: 5-11
Oct. 12. S. Abounding Grace. 1 Timothy 1: 12-17

SCRIPTURE SAYS—

By W. W. Adams

It is logical to move from a study of God our Father to a study of Christ our Saviour. If man had not sinned, if he had remained as God created him and had fulfilled his mission perfectly, no Saviour would have been needed. But as every student of the Bible knows, man's creation was followed immediately by man's sin and fall. Apart from the history involved, we know—all of us—that we need a Saviour.

Recently there has been a tendency to belittle sin and to explain away man's need of a Saviour. But the weight of world developments, the behavior of mankind are forcing us to be more realistic on this question. Sin is not only illogical; it is insanity. It is the very antithesis of reason. But we are up against sin, reason or no reason. The plain fact that we are made in God's image, with natural upreaches toward God and the fuller life, and yet are earth-bound, blinded, the victims of evil forces from within and from without, is known to us all. The divine image has been blurred, the voice of God has been almost silenced. Man desperately needs a Saviour.

As sin is contrary to reason, so we need not be amazed to find that sin's remedy lies beyond mere reason. There is much that is reasonable in the facts of Christ our Saviour, and in our experiences of him as Saviour. But Christ's saving work is rooted in faith as much as in reason. One thing is clear: that Christ is our Saviour is as germane to the biblical story as the fact that God is our Father.

If God, the heavenly Father can have many sons in the human race, it is not difficult to believe that he can also be the Father of one Son who stands apart from the human race, and who, by virtue of that supernatural relationship, becomes the instrument in the Father's hands in reclaiming lost men.

The two scripture passages are taken from the New Testament. In two distinct ways—ways characteristic of the entire record of Christ's stay on earth—they show us Christ as our Saviour.

1. The Saviour: As Disclosed in His Words (Matt. 20: 25-28)

Jesus' words in this passage have a most interesting setting. A mother and her two sons are ambitious. She desires for her sons the two chief places of honor in Christ's kingdom (Matt. 20: 20). Now, ambition of itself is not wrong. Nowhere in this passage does Jesus rebuke the desire for chief places. He admits there are such places. Men may sit on his right or left hand. But that is not his honor to give. The Father prepares such places and will give them to those who are fitted for them. Man's practical concern, therefore, is to discover how to prepare himself for a place of honor and then to conform to the conditions.

The other apostles were indignant at James and John. Jesus knew that the ten were just as guilty as the two, and that all twelve were alike in being ignorant of the principles that operate in his kingdom. It was time for Jesus to give them some plain words on this vital theme. His message falls into three parts.

Principles Operative among Gentiles (vs. 25). Jesus appeals to their knowledge: "Ye know." Among the Gentiles certain ones were recognized as being rulers. They had authority, and they exercised power in lording it over their subjects. In many things the subjects were free, but ultimately they were forced to obey their rulers. These rulers, of course, did many things for the good and the pleasure of their subjects; but, first and last, the subjects were compelled to serve their rulers, oftentimes at great cost to themselves. These rulers could even command their subjects to serve them to the death. The ruler's welfare came first; that of the subjects' came last. In our own day, one may wonder if the world has made much progress in this regard!

Principles Operative in Christ's Kingdom (vss. 26-27). With Christ it is quite the reverse. Christ is emphatic. His words, literally translated, are, "Not so is it among you"—you, my disciples. There is room in Christ's kingdom for

greatness and priority: "Whosoever will be great . . . . (or) chief"! But these honors are not to be had for the asking.

The principles upon which Christ's disciples may become great are gathered up in two words—"minister" and "servant." The word "servant" here denotes bond slavery, one bound to serve another. With Christ, instead of authority, power, rights, lordship, domination by one person over others, it is service. If one is to become great or first, let him outrun his fellows in practicing humility, self-denial, self-abasement, all dedicated to serving and ministering to others. In Christ's kingdom, honor and rewards are in proportion to service rendered.

Christ's Example in Greatness (vs. 28). Jesus knew that he had asked a hard thing of these men. They would not be impressed by what he had said unless he could reinforce his words with convincing truth. This he proceeded to do.

Christ had enjoyed authority and privilege before coming to earth (John 17: 1 ff; Phil. 2: 1-8). Now, following the resurrection, he is "on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. 3: 22). Ultimately, all people shall acknowledge his Lordship. From greatness unto supreme greatness (Phil. 2: 9-10)! On what grounds has Jesus the Son been so exalted? It was because he himself wrought out his earthly ministry in complete conformity to the principles he announced for his servants.

"For the Son of man came not to be ministered unto." Had he come for that purpose, had he required that others serve him, he would have been only another Gentile overlord! But he came "to minister." How true these words are to the Gospel records! On every page of the four Gospels we see Christ busy, serving the people's needs. He met every human need; he met them fully, gladly. Peter could find no better way to summarize Christ's life than to say that he "went about doing good" (Acts 10: 38). And Jesus pushed this service, this ministry, even to the point of giving "his life a ransom for many." One for many! By his dying, he saved many from death. That is, Christ by ministering even unto death became our Saviour.

"Wherefore God also hath highly exalted him" (Phil. 2: 9). The exaltation follows the self-emptying in service to others. Jesus traveled the road of the slave, the minister, the Saviour, and arrived at the place of honor—our Chief, the First.

II. The Saviour: As Disclosed in His Deeds (Luke 19: 1-10)

In this familiar passage we find Jesus the Saviour in action. Here he saves a sinner from sin. Salvation here is not theoretical, but experimental.

The Man Zacchaeus. We have here an interesting character. He was a Jew: his name indicates that. His business was that of collecting taxes—for the Romans. He was a chief publican. That is, he supervised a large area and had men working under him gathering taxes. He was also rich. (This comes out later in the story). The methods by which he became wealthy are also quite clear. He was a racketeer in the tax business. Lastly, he was small of stature.

His Desire To See Jesus. We know nothing of the origin of his interest in Jesus. Had he heard of Jesus? of his friendship to sinners? Was his conscience smiting him? Scarcely so. Curiosity seems to be the only motive he had in desiring to see Jesus. He desired to see Jesus, "who he was." He wondered what kind of person Jesus could be. But, as is usual with those who find Jesus, he found more than was at first apparent. Zacchaeus had learned that Jesus was to travel over a certain road by which stood a sycamore tree. That was his chance to see Jesus. And seeing him was all he desired.

Zacchaeus, Host to Jesus. Jesus stopped under the sycamore tree and looked up at Zacchaeus. Jesus took the initiative. His message must have startled Zacchaeus. "Make haste, and come down; for today I must abide at thy house." He perhaps meant to spend the night with him. Jesus thus invites himself to Zacchaeus' home. It was a challenge to the man. Jesus was winsome. The man hurried down and not only did he receive him into his home, but he did so "joyfully." Why joyfully? At what point in this strange drama did Jesus become this man's Saviour?

Some Results. There are four distinct results:

First, criticism. The critics got to work at once. We do not know who "they" were. Perhaps even Jesus' friends, some of the apostles, were among these critics. Zacchaeus should have been avoided for two reasons. His office was despicable—a Jew collecting taxes from Jews for the hated Romans! Then, this man was a crook—he was a cheat! And yet Jesus had gone "to be guest" with him! In that unclean house! With a sinner!

Second, confession. Zacchaeus by now is a changed man. Jesus is now his lord. We see Zacchaeus' changed heart in action. He will give half of his legally earned profits to the poor. Then, recalling that he had secured much wealth illegally, he added that he was willing to restore to the people fourfold. The Roman Law exacted fourfold where one had robbed another. This went far beyond Jewish Law (Num. 5: 7). No one had asked anything of Zacchaeus. Christ was at work in his soul.

Third, salvation. Jesus recognized the fruits of salvation in Zacchaeus' changed life. He quietly announced that salvation had come to his house. The man had been a son of Abraham in the flesh; he has now become a son of Abraham in faith.

Fourth, explanation. Zacchaeus had been lost in sin; he is now saved unto God. Christ had become his Saviour. Nor was this by accident. It was Jesus' primary mission. "For the Son of man is come to seek and to save that which was lost."

LESSON APPLIED

By Howard K. Williams

Purpose. So to present Jesus Christ that the members of your class will be moved to accept him as their Saviour.

Preparation. Many Scripture passages have been listed. They show various aspects of Christ's work as Saviour. Take account of them in preparing to teach this lesson. The printed Scripture passage tells what Christ did for Zacchaeus.

Jesus Christ, the Saviour

Concerning Jesus, many widely different things are believed. What am I to believe about him? Paul gives an answer to that question when, in advising the young preacher Timothy, he says: "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel" (2 Tim. 2: 8). So the passage reads in the Revised Version.

Dr. Robert E. Speer tells how, on a house-boat in South China, a medical missionary read this passage from the Revised Version, while he himself read the passage from the Authorized Version. A significant difference in meaning was thereby brought to light. Paul told Timothy that first of all he should remember *Jesus Christ,* not something *about* Jesus Christ. So I say to you, remember Jesus. See Him! After that, you may note the things about him.

Note that this Jesus is Christ, the Promised One. Note also that he was born of the seed of David, and that he rose from the dead. Paul, in a single, succinct sentence has given us the *humanity* of Jesus, the *deity* of Jesus, and the *union* of these two in one personality.

This is the Jesus we are to study about. We are to remember him as a man among men. We are to see him as he moves among his fellows: enjoying social gatherings, getting tired and resting, talking, eating, walking, sailing in a boat—as other men did.

But as we look at him, we see also that he is different from other men. We see him touching a leper and cleansing him. We see him healing diseases and

raising the dead. Even his enemies must admit that he does marvelous things.

Jesus speaks, and men marvel. Here is a new kind of teacher. He speaks with authority. He quotes, but only to amplify the old. Men exclaimed: "Whence hath this man this wisdom, and these mighty works?" (Matt. 13: 54.)

When the soldiers sent to arrest him come into his presence, they fall back before him. There is something about him—something masterful. Finally, he lets them crucify him, and, lo, he changes the cross from a mark of shame into an emblem of glory by rising from the dead. So Jesus is all that Paul said he was: Jesus, of the seed of David, the Christ the anointed of God, risen from the dead. "This," says Paul, is "my gospel."

Why Jesus Christ Came

The angel tells us why he came: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1: 21). Jesus himself tells us why he came: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28). John, in his immortal verse, three sixteen, tells us that it was because God loved the world that he sent his Son to save the world from death and unto life.

The world was without hope. Like drowning men grasping at a straw, people were seeking everywhere for help and finding none. So when Jesus said to his disciples, "Will ye also go away?" Peter spoke for all of them when he said: "Lord, to whom shall we go? thou hast the words of eternal life" (John 6: 68).

Peter again acknowledged the hopelessness of the world apart from Jesus when he declared: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

Paul says the same thing: "All have sinned, and come short of the glory of God" (Rom. 3: 23). Can any of you dispute that statement? Is there anyone reading this who can say, "I am absolutely perfect in every respect, as God would have me be"? Then Paul, in Romans, chapter 8, shows the adequacy of Christ as Saviour. He begins that marvelous chapter with "no condemnation," and he closes it with "no separation"; and in between those two longed-for goals is an irrefutable argument for Christ's ability to save.

In 2 Cor. 5: 17 ff., Paul tells how Christ makes a new creature out of the sinner who comes to him for salvation. To the Philippians (Phil. 2: 5-11), Paul shows the glory of Christ's sacrifice, in that he chose to come to earth and to take on himself our human frailties, not clinging to the joys of heaven; and by so doing, he constructed the golden bridge between man and God—the bridge spanning the chasm sin had made. And so Paul, in gratitude, could testify to Timothy: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1: 15).

Paul was convinced that Jesus had fulfilled his mission in coming into the world to save the lost. He not only was convinced of the fact, but he appropriated that fact to himself. He made Christ *his* Saviour. To him, Jesus was more than an example. He was more than a great teacher. He was a Saviour. That is different, and vastly more.

Some of you will remember the way they used to teach penmanship in school. At the top of the page in your copybook was a beautiful specimen of penmanship, and you were left to your own resources as to how to make your writing like the pattern. Perhaps you tried, and tried, and always failed. At last, your teacher came and sat beside you, and taking your hand helped you to make the letters correctly. That is what is meant by Saviour—Christ working in you to will and to do his good pleasure.

How May I Be Saved?

In Luke 19: 1-10 there is related an incident which shows how we can make the Saviour our Saviour.

Jesus was passing through Jericho. That might mean something to Zacchaeus or it might not. Jesus is with us all the time. That fact may or may not mean anything to us. We pray that God will be with us. That really is a foolish prayer, for God *is* with us. We are the ones who need to be *aware* of his presence.

While you are riding in your automobile, you suddenly think to turn on your radio. A voice is speaking to you. The voice has been talking, but you did not hear it. You do not hear the voice until you are "tuned in." Zacchaeus had to "contact" Christ before Christ's presence in Jericho made any difference to him.

Of course, there were difficulties. Zacchaeus was chief publican; he was a collector of taxes, and other tax collectors were under him. He was engaged in an unpopular and mostly dishonest business. This stood in the way. I know a man who for years refused to attend church, because he was a politician. He said that politics and religion would not mix, so he chose not to come in contact with Christ.

Furthermore, Zacchaeus was rich. "How hardly shall they that have riches enter into the kingdom of God!" Why? Because frequently a rich man has an exalted opinion of himself. He thinks that he *is* something, because he *has* something. He is inclined to depend upon his riches; he does not feel his need of a Saviour. So Zacchaeus was handicapped by his riches.

Zacchaeus could not come to Jesus because of the crowd. That, too, happens all the time. Mob psychology keeps us from thinking for ourselves. But true religion is *personal* religion. In addition, Zacchaeus was small of stature. But what does that matter? How tall was Paul? Who cares? How tall was Wilberforce? About four feet really, but who cares? It is not how little you are in stature, but how big Christ can make you in spirit.

So what did Zacchaeus do? He ran. He was eager to see Jesus. He climbed up a tree. Imagine that! This little, dignified, rich tax collector. What a chance for jibes!

Jesus looked up and saw Zacchaeus. He always sees the one who wants to see him. Not only that, but Jesus went to Zacchaeus' home and ate with him. He made himself equal with Zacchaeus that he might lift Zacchaeus to glory!

A new idea now clutched at Zacchaeus' heart. Old things passed away—the desire to get money, no matter from whom or how. New things came—the desire to make restitution, to live for Jesus. That is the mark of salvation. What it does to us, and what it makes us do. That is what it means to be saved by Him who came "to seek and to save that which was lost."

VIEWPOINT OF YOUTH

By Kenneth L. Cober

Young people are not believed generally to have an interest in questions with a theological flavor. This may be partly true, but young people are interested in many problems discussed by theologians if they are discussed in simple, nontechnical language.

Several years ago, the thousands of young people attending Summer Assemblies were given copies of *Interest Finder Number I.* (Available from The Judson Press, two cents each, in quantities of five or more.) This questionnaire contains seventy-six varied questions related to all phases of religious life and thought, with appropriate spaces in which to indicate one's degree of interest in each. When the results were tabulated, one of the questions discovered to rate highest in nationwide interest was "What does it mean to accept Jesus Christ as Saviour and Lord?"

"Son of the Living God"

Last Sunday, we discussed the character of God, pointing out that his worshipers should emulate his own perfect

goodness. But how can we really know what God is like? The Christian answers that God is like Jesus, that God has revealed himself most fully in the life and the death of Christ. Read John 6: 66-69; Romans 3: 21-26; and 2 Corinthians 5: 19-21.

Chief among the attributes of God, as revealed by Christ, is his love. Only the love of God can save men from their sins. Calvary is the supreme example of God's love. Here we find divine love, the love that is in the heart of God, the love that forms the center of the universe, laying down life for men. The cross may be called an act both of condemnation and of salvation. It condemned men's sin, but it also offered them God's love to overcome it. As Paul says, "God was in Christ, reconciling the world unto himself."

"He Shall Save His People"

How unfortunate that so much controversy has arisen concerning the central theme of Christianity . . . . salvation! How foreign to the spirit of Christ is the bitterness that sometimes enters into theological debates over the conflicting theories of the cross!

A Bible-study group at the Amsterdam conference was discussing the meaning of Christ's death. Pronounced differences of opinion were expressed and not a little spirited conflict developed. When it became apparent that no unanimous opinion could be reached, Miss Frantsz, a delegate from Java, Netherlands Indies, said, "We have been doing a great deal of talking about the cross and not getting anywhere. I suggest that we take several minutes to sit quietly in front of the cross, and appreciate what Christ did there for us."

For the next few moments, we fixed our thoughts upon the cross, and saw in our imaginations "the very dying form of one who suffered there for me." It was a moment of high spiritual exaltation, as persons from different races, nations, and denominations, were drawn together in a subtle sense of unity by their common devotion to the crucified Christ. After this experience, all feeling of controversy and rancor disappeared. Perhaps if people spent more time "looking" at the cross, Christ's gracious, loving spirit would be more noticeable in their "talking."

However, Christians may differ in their interpretation of the fact, they agree that Christ is a Saviour who transforms men's lives. When a man comes face to face with Christ and his cross, organizes his life around Christ as its center, subordinates his motives to the master-motive of the mind of Christ, then old things are put away and he becomes a "new creature."

People hold to a faith in Christ as our Saviour for the reason that it works. When they give Christ a chance in their lives, a transformation does take place. A returned missionary speaks about the power of Christ in the lives of India's "untouchables," those outcastes who live in mud huts, whose food frequently comes from the meat of dead cattle thrown out to rot. In describing a baptismal service, he says that they went down into the water with their "untouchable" names, "Misery," "Shame," "Ugly," "Despised," names given them by their parents, but they came up out of the water with new Christian names, "Joy," "Hope," "Truth," "Faith," "Love." He goes on to say, "Who, looking on such transformations wrought through the spirit of Christ, can doubt but that power is present in our midst?"

For Discussion

1. Can we know about God, other than through Christ?
2. Is salvation an event or a process?
3. How would you define a "Christian"?
4. In what ways must a person's life be transformed, when Christ becomes his Saviour? In the home? In business? As a citizen?
5. What do you have in your life that would not be there except for Jesus Christ?
6. Can anyone live like Christ?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. God the Son.

PRELUDE. "Spirit of God, Descend upon My Heart."

CALL TO WORSHIP. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isa. 52: 7).

INVOCATION. Our Father, we pray that as we yield ourselves to the entrance of thy truth there may break over us a new and overpowering sense of the grace and glory of our Lord Jesus Christ. In his name. Amen.

INVOCATION HYMN. "What Equal Honors Shall We Bring?"

READING.

CHRIST, THE SAVIOUR

He is the Saviour of men:
Of great men, and of men of low estate;
Of men whose lives have been warped by their own selfishness;
Of men struggling blindly toward the light;
Of mean men, of helpless men, of weary men;
Of men yet in their sins.

He is the Saviour of the world:
Of a war-torn, bitter world;
Of a disillusioned and cynical world;
Of a world of unrecognized beauty;
Of a sorry, beaten, desperately ill world;
Of a world unreconciled to God.

He is the Saviour to the uttermost:
To the last imaginable bound of time;
To the last embattled stronghold of evil;
To the farthest reach of a soul in its yearning;
To the highest, and the deepest, and the noblest;
To all eternity.

PRAYER. (Ask for sentence prayers of thanksgiving for Christ.) The period of prayer may be closed somewhat in the following fashion:

O God, to whom all hearts are open, and from whom no secrets are hid, refresh us with a true knowledge of thy Son, Jesus our Lord. May we find in him our all in all. May we struggle to grow up to him in all things. Speak to us now in the stillness and guide our feet in the way of peace. In our Saviour's name. Amen.

PRAYER HYMN. "Saviour, Teach Me Day by Day."

SCRIPTURE. Hebrews, chapter 1.

MOMENT OF SILENCE. (The pianist may play softly, "Strong Son of God, Immortal Love." The leader may close the period by saying Amen.)

THOUGHTS ON THE THEME.

We delight to call Jesus the Saviour. That title, when applied to him, is both beautiful and appropriate.

Have you ever considered what he saves us *from?* He came to save us from a narrow, limited, selfish life. He came to save us from hopelessness and despair. He came to save us from strife and warfare. He came to save us from sin, which destroys everything that is beautiful in life and which ultimately brings death.

And have you considered what he saves us *to?* He came to save us to a rich, free, abundant life of joyous service. He came to give us assurance of a glorious victory over sin. He came to give us unbroken fellowship with himself, in this world and in the world to come.

CLOSING HYMN. "Nearer, Still Nearer."

BENEDICTION. "Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

LESSON 3—OCTOBER 19

The Holy Spirit Our Helper

Genesis 1: 2; Psalm 51: 11; Isaiah 63: 10-14; Joel 2: 28-29; Luke 11: 13; John 3: 5-8; 14: 26; 16: 7-14; Acts 1: 8; 2: 1-4, 32-33; 4: 31; 10: 44-48; 19: 1-7; Romans 8: 9; 12-17, 26-28; 1 Corinthians 12: 1-13; 2 Corinthians 13: 14; Galatians 5: 22-26; Revelation 1: 10; 22: 17

John 3: 5-8

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Acts 1: 8

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæ, and in Samaria, and unto the uttermost part of the earth.

Romans 8: 26-28

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Galatians 5: 22-26

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

KEY VERSE: *For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8: 14*

TO BE READ EACH DAY

Oct. 13. M. Author of Life. John 3: 1-9
Oct. 14. T. Power for Service. Acts 2: 1-13
Oct. 15. W. Helping Our Infirmities. Romans 8: 26-30
Oct. 16. T. The Comforter. John 14: 8-18
Oct. 17. F. The Teacher. 1 Corinthians 2: 6-13
Oct. 18. S. The Holy Spirit a Gift. 1 Thessalonians 4: 1-8
Oct. 19. S. Joy in the Holy Spirit. Romans 14: 13-18

SCRIPTURE SAYS—

By W. W. Adams

We are studying certain great Christian teachings. The study of God our heavenly Father and of Christ our Saviour is followed now by a study of the Holy Spirit. This gives every teacher and every student opportunity to round out the biblical concept of God as taught in the Christian religion.

Let this truth be noted and emphasized: not one of these Scriptures is speculative or argumentative. Not one attempts to prove that God exists. Each passage shows God in action—revealing himself by what he does, far more than by what he says. In these passages we see God manifesting himself as Father, or as Son (Saviour), or as Spirit (Helper). The inquiring, speculative mind raises many questions not answered directly by the Bible. There is a rightful place for such questions. We have a right to ask these questions, and there is need for us to try to answer them. To do this, really to interpret God's will fully and accurately, requires a breadth of knowledge, a depth of experience, and a sanity of mental processes that only God can help us attain. As a necessary step in this finest of the arts, we need to learn first of all the specific teachings of the Bible that bear on the great doctrines of our religion.

Accordingly, we can see the wisdom of our leaders in choosing the scripture passages for our studies during this quarter. We should read all of the passages proposed, not merely the verses printed. Note, in our lesson today, that in all of the passages the Holy Spirit is shown to be active in the interests of man's welfare. The four passages printed are rich in truth. The emphasis in every case is not upon the Holy Spirit as the third person of the Trinity, but upon the Spirit as our Helper.

I. The Holy Spirit: Helping Us To Enter the Kingdom (John 3: 5-8)

Nicodemus was a scholar (see vs. 10) and a member of the Sanhedrin. He had become greatly interested in Jesus. He had tried to fathom the secret of Jesus' ability to do mighty works (signs). He had observed Jesus doing these works over a period of days (John 2:23; 3: 2). He had concluded that Jesus was a teacher and that he had come from God. He wanted more light and he came to Jesus for it. Just what questions he intended to ask is not clear. The only hints we have of Nicodemus' interest or thought have to do with Christ's origin and role as a teacher.

He perhaps expected Jesus to commend him for his insight. Jesus knew the man's sincerity, ability, and eagerness to learn. He, therefore, jolted him into a sudden realization of that which is basic in Jesus' kingdom. One cannot even *see* the kingdom apart from a complete renewal of one's inner, spiritual vision. God is Spirit; his kingdom is spiritual. Man's human spirit must be touched by the divine Spirit and attuned to God's truth and purposes, or he cannot share God's kingdom. And the jolt centered in the fact that Jesus said that every man must be born again—including Jews. Not even Nicodemus could escape. He must experience a new beginning in mind and heart, comparable in every way to the beginning of his physical life. To demand this of pagans might be reasonable, Nicodemus thought. But surely not of Jews!

Nicodemus could only counter with the question, "How can these things be?" He was lost for the moment in the idea of a second physical birth.

Now, the Jews made much of water purification. They demanded that all proselytes to Judaism should submit to water ablutions. The disciples of John the Baptist had been baptized. So had Jesus. There was no time to differentiate between the work of the Holy Spirit in regenerating a soul and the person's expression of the new life in water baptism. Jesus would now drive home to Nicodemus the importance of a complete spiritual transformation by gathering up all the significance that could be attached

to water baptism and to the work of the Spirit. There must be a thorough cleansing which, as we gather from other Scriptures, is basically the work of the Spirit (vs. 5). Quickly Jesus led on to the essential nature of this second birth as being spiritual (vs. 6). It is as distinct as birth in the flesh.

Nicodemus need not try to reason out this new birth. He cannot see or feel the Spirit. We do not see the wind; we do not know its origin or destination. We know that the wind exists only by its effects around us. So it is with the Spirit. Many questions we raise about the Spirit refuse to be answered. But if we yield to the Spirit, we shall know him by his work in us. And only by thus yielding can we see and enter the kingdom.

II. The Holy Spirit: Helping Us To Witness for Christ (Acts 1: 8)

The disciples, knowing that their Master was about to leave them, were concerned about many things. Particularly did they desire information about the times of fulfillment. But that lay outside both the province of the disciples and the need of the moment. The pressing need just then was not to possess foreknowledge of "times and season," but to do the one thing upon which that fulfillment depended. That one thing was to witness for Christ.

So the disciples were denied the desired information, but they were promised power. This power would be theirs by the coming of the Holy Spirit in the near future (vs. 5). It would prepare the disciples to witness for Christ. The witness is not primarily by word—not even the sermon. "Ye shall *be* my witnesses"—not talk about me, but represent me by what you are and do. This includes the words spoken. But the words spoken carry conviction insofar as the speaker himself is the living illustration of the message. The field in which the witnesses were to function is the entire earth, beginning where they were.

III. The Holy Spirit: Helping Us To Pray Effectively (Rom. 8: 26-28)

We need to enter the kingdom. We need to bear witness to the King of the kingdom. We need also to pray acceptably. Here, again, the Holy Spirit helps us.

Life and service in God's kingdom require the exercise on our part of more than our intellects. We cannot see or reason out all that we need. There is room for prayer, also.

Now, we are not strangers to prayer, but "we know not how to pray as we ought." We know neither what to pray for, nor how to pray. Our infirmity (weakness, ignorance, prejudice, timidity, unbelief) hinders our praying. But we have a Helper—the Holy Spirit. The word "Helper" here means literally, "to take hold at the end with us." The Spirit takes hold of the other end of our efforts to pray and helps us.

Two things are said about the Spirit helping us to pray. First, he intercedes for us with "unutterable groanings." His praying for us is too deep, too comprehensive, and too intense for words. We here are lost in this picture of the Spirit's intercession for us. Secondly, this praying is effective (vss. 27-28). For one thing there is perfect understanding between the Father and the Spirit. God "searches the hearts"—men's hearts. He knows men's needs and capacities. He also knows the mind of the Spirit, because he (the Spirit) makes intercession for the saints according to God's will. God knows men and he knows the Spirit. The Spirit knows the Father and he knows men. And he prays for our needs within the scope of God's will. Surely this is help indeed! The result is found in the familiar words of verse 28. To the ones who always love God, all things work together for good, to the ones called according to his purpose.

IV. The Holy Spirit: Helping Us To Live Acceptably (Gal. 5: 22-26)

The Spirit's help reaches its climax in his enabling us to live acceptably. This truth is clearly shown in the passage from Galatians.

Paul here is not discussing the question of how we get the Spirit. The idea here is that there is a constant warfare between the Spirit within us and the flesh in which he lives. This being so, we should follow the lead of the Spirit, not of the flesh.

Moreover, we can easily test ourselves and see if we are following the Spirit. If we are guilty of certain sins, we are fleshly, and shall not inherit the kingdom (vss. 19-21). Now see if we have the fruit of the Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control (vss. 22-23). If these things characterize our lives, we are of the Spirit and do not need the law to discipline us.

Again, if we are Christians, if we really belong to Christ, we have essentially crucified our old natures, passions, and lusts. That is to say, the Spirit-filled life is now potentially ours. In principle, in essence, in profession, and in aim, "we live by the Spirit." Then let us so walk: let us live out into reality what the Spirit puts within our reach.

If we do this, three things we shall not do. We shall not become vainglorious (glorying in that which is empty of true value), and we shall not provoke one another or envy one another; for these things are contrary to the Spirit of God.

LESSON APPLIED

By Howard K. Williams

Purpose. To make clear to the members of your class the practical way they may take to have the blessing and help of the Holy Spirit in their lives.

Preparation. Numerous Scripture passages are suggested for study. Read thoughtfully all that they have to say concerning the Holy Spirit. In teaching the lesson, however, do not go into too great detail, for we are dealing with a great mystery. We all are like Nicodemus in that we come to a place where we must ask, "How?" Jesus' answer is that it is with the Holy Spirit as it is with the wind; we hear the wind as it rustles the leaves of the tree, but we cannot tell whence the wind has come nor whither it goes.

The Holy Spirit in the Old Testament

Genesis 1: 2 tells us that "the Spirit of God moved upon the face of the waters." While there is much that we cannot explain, the Bible certainly teaches that the Holy Spirit is in the Godhead, that he existed before the creation of the world, and that he had some part in God's creative work.

In Psalm 51: 11 we find a conscience-stricken David who fears that because of his sins he may lose his sense of the presence of God. He prays: "Take not thy holy spirit from me." The Holy Spirit cannot dwell in a heart which is filled with sin. We are more fearful of being found out and being punished, physically or socially, for our sins, than we are of that much greater calamity, the loss of God's Holy Spirit from our lives. Isa. 63: 10-14 gives an illustration of this fact from the history of Israel.

The passage from Joel (2: 28-29) looks forward to the outpouring of the Holy Spirit upon all flesh. In such a blessing, really, lies the only hope of the world. Thus, we find a number of references to the Holy Spirit in the Old Testament. The New Testament, however, is much more explicit. We shall give attention, in this treatment, to the New Testament passages which are listed; they are, of course, only a few of the many that might have been cited.

The Holy Spirit Revealed in Manifold Ways

As the Father's Gift to Men (Luke 11: 13). Note the context in which we find this verse. The disciples have asked Jesus to teach them how to pray. He gives them a model prayer, a pattern by which they may shape their own prayers; then he tells them that God is more anxious to give men good gifts than men are to ask him for them. "If ye then, being evil, know how to give good gifts

unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The difficulty is that we so frequently ask for other things. How many of you who read this have prayed this week more earnestly for the gift of the Holy Spirit than for clear weather, or health, or some material blessing? Yet the gift of the Holy Spirit is God's choicest gift to men.

As the Power to Salvation (John 3: 5-8). The scene is one of the beauty spots of the Bible. Nicodemus comes to Jesus to learn the secret of his exceptional life. His words amount to this: "What must I do to have it?" Jesus answers, "Ye must be born again." "But how?" inquires Nicodemus. "Of water and of the Spirit," is Jesus' reply; that is, Your part is openly to confess your inner repentance; God's part is wrought through the Holy Spirit.

"But how?" persists the perplexed Nicodemus. Jesus, in substance, answers thus: "You are a teacher, but this is too hard even for you to understand. You see evidences of the wind, but you do not understand it. So it is with the Holy Spirit. Give yourself to God! Trust him to give you the Holy Spirit and you will then know what being born from above means."

The sailor sets his sails to the wind. He has no scientific knowledge as to the origin of the wind, but he does know how to shape his course. The Holy Spirit has an active and essential part in the conversion of men from their natural way of living to the life lived for God. We should open our lives to receive the Holy Spirit. Do not wait to understand. Set your sails for his presence; let him direct your life.

As Comforter and Guide (John 14:-26; 16: 7-14). It is the last night of Jesus' earthly life. His disciples, naturally, are very sad. They are to lose their beloved friend and teacher. There was the double sorrow: the loss of his presence with them and the loss of his guidance. Jesus comforts them by telling them that he is going away to prepare a place for them and that some time they are all to be together again; and that meantime, he will send the Holy Spirit who will comfort and teach them.

The word translated "Comforter" is *paraclete;* which means "one who stands by to aid," "an advocate," "an ally." Here, then, we see an important office of the Holy Spirit in his place beside us on life's journey. We need never walk alone. Nor need we bear our sorrows alone.

You will remember the story of Sir John Franklin, who with two companions was forced to travel on foot across the frozen north—to shelter or to death. For days they struggled on. At last they reached a place of safety. Then it came to light—a secret which each was reticent to speak of, because it was so mystical. As they had journeyed, each had felt the "presence" of a fourth person in their party, and each was convinced that it was the Holy Spirit. How differentiate between the Holy Spirit's presence and Christ's? I don't know. I only know that sometimes the Father sends his presence, as one closer than any human friend, to help. "Why" said a great Christian to an unbeliever, "the Holy Spirit is more real to me than you are."

Sometimes, as you read a verse of Scripture, its meaning is suddenly revealed to you. That, too, is the work of the Holy Spirit. He teaches us, leads us into the truth. This was promised by Jesus.

As the Power of God (Acts 1: 8; 2: 1-4, 32-33; 4: 31; 10: 44-48; 19: 1-17). When you read these passages, you see the Holy Spirit as the power of God in the church. Through the Spirit's power, the church shall bear witness in all the world. On the day of Pentecost, this power was experienced in a marvelous way. Again and again, the early church felt this power as it bore witness.

I heard a young religious worker give a talk to young people. He centered his remarks around the statement: "What we need is pep, p-e-p!" That, really, is where the trouble lies. We are constantly striving for pep, when what we need is power—the power of God in the Holy Spirit. Pep is a sort of man-made patent medicine to stimulate energy. Power is that strength within which God gives and he alone. Pep is like the medicine some horse dealers have used to make a horse lively until after he has been sold. The effect of the medicine soon wears off. Power is that life within, which a good heart, pumping the blood constantly, sends out to every member of the body in refreshing power. Which do you have, pep or power? The early church depended on God, and its power was the power of the Holy Spirit, working through the spiritual body.

As the very Life of the Christian (Rom. 8: 9, 12-17, 26-28; 1 Cor. 12:1-13). In these passages, note that where the Spirit is, there is no condemnation. The Spirit is the very life, and in consequence all life is correlated, so that no matter what happens, "all things work together for good." The Holy Spirit keeps the life in harmony with God, and at last leads it to an inseparable relationship with God. From this indwelling of the Holy Spirit, all the expressions of the Christian's life flow in varied, yet harmonious, streams, in much the fashion as the different tones of the organ blend, at the master musician's touch, in glorious harmony.

Hence the question, "Have you received the Holy Spirit?" is not a speculative question, but a very practical one. Do you want God's choicest gift? Do you want power to live a victorious life? Do you want a safe teacher, a guide, and comforter? Do you want your life to work out into perfection? Well, then, you need the Holy Spirit. How can you have the Holy Spirit? Ask God! "If a son shall ask bread of any of you that is a father, will he give him a stone?" Your heavenly Father waits for you to ask him, that he may give you his Holy Spirit!

The Fruit of the Spirit

How shall I know when I have the Holy Spirit? The answer is in Galatians 5: 22-26. It does not take much of a botanist to tell an apple tree when the fruit is hanging on its branches. "By their fruits ye shall know them," said Jesus. A Christian is known by his life, his actions, his words, his attitudes, his practices; i. e., by his fruit.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Does your life bear that sort of fruit?

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Christian God cannot be described as an absentee owner who created the world years ago and then went off to dwell in some remote portion of the universe. God's greatest interest lies in man, and his chief concern is placed with the things that are happening in our world. A picture of the present, as well as a prophecy of the future, is contained in the words, "God's dwelling place shall be with men, with men will he dwell; he will be their God, and they shall be his people." He has not left us alone, but given us an ever present Helper, even his Spirit.

"Hound of Heaven"

A gaunt, trampish-looking man stood in the office of a London editor. His shoes were worn through at the toes, and he had no shirt on his back. You would never have guessed that this man soon would write one of our finest religious poems. Years before, he had studied medicine, but had failed the medical examinations on three tries. He tried selling books, but was unsuccessful. After a short trial as apprentice to a boot-maker, he was discharged for incompetence. Out of desperation, he joined the army, but even here he failed. He found his way to the big city of London, not so much to seek his fortune as to escape his misfortunes. Here he sank into depravity, finally taking to the use of opiates.

One day, Francis Thompson wrote two short poems on a piece of blue paper and mailed them to the editor of a literary magazine. He traced his steps daily to the post office, expecting to receive word, but none came. Then one day, out of sheer desperation, he poured into a cup a lethal dose of laudanum with the intention of committing suicide. He started to raise the cup to his lips, but his hand was stayed as if by a miraculous power. He believed this to be an act of divine intervention.

In the meantime, Thompson's verses had reached the editor, who was amazed at their quality. After some difficulty, he located Thompson, sent him to a hospital to regain his health, and then to a quiet haven. Soon Francis Thompson was writing a poetic autobiography that told how the poet tried to flee from God and escape from his spirit, but that everywhere he went, God, "the Hound of Heaven," followed him. No matter how far down the social scale or the ladder of morality he descended, God followed him, ever attempting to woo him unto himself.

This picture paints our God as a God who is concerned with man, every man, any man, and whose Spirit wishes to enter man's life. However, the Spirit of God is interested not only in the Francis Thompsons who have fallen into life's lowest depths. He also is pursuing very respectable people, wishing to come into their lives, and through them into the life of the world.

America's Bicycle Riders

On his previous visit to America, Dr. Toyohiko Kagawa likened Americans to bicycle riders. Do you see the picture? Bicycle riders pushing strenuously on the pedals, making the wheels go around, bending their heads down over the handle-bars, moving at a furious rate, but staying within the same limited circle. Said the little Japanese man, "the way to get somewhere is to look up, and get a vision of some larger objective." We can move out of the rut by taking time for prayer, and by letting the Spirit of God come into our lives and direct us. Then we can break the vicious circle of routine and our lives develop.

A college girl was describing an experience she had in one of our summer camps. "They had a custom whereby each camper would go somewhere on the camp site each morning where he would be entirely alone to spend a half hour in meditation and prayer. The first day, it seemed to be a waste of time, and the second day, and the third. But by the end of the first week, I began to see that it had some value. And during the second week, I had an experience that has completely changed my life. For the first time, God really seemed close to me and real. I can't explain it, exactly, but because of it, I never can be the same again. Before going to camp, I never had felt any sense of purpose in life, but now I have some very definite things to live for."

She went on to say that since that time, she had not allowed a day to go by without spending some time in Bible-reading and prayer. Moreover, she had come to feel that religion has such importance that on her return to college, she gathered together, on Sunday afternoons, a group of college girls to talk to them about religion and life.

For Discussion

1. The early disciples went out "filled with the Holy Spirit." How can this experience be duplicated in our lives?
2. How can we find time to "practice the presence of God"?
3. Christians generally have believed that God gives them guidance. How can a person distinguish between "God's guidance" and personal wishes?
4. When persons claim to have been guided by the Holy Spirit, what evidence of this should we expect to find.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. God the Holy Spirit.

CHORAL CALL TO WORSHIP.

"Spirit of holiness descend;
Thy people wait for thee;
Thine ear in kind compassion lend;
Let us thy mercy see."

INVOCATION. Our Father, we have come together in this thy house—a place made sacred by thy presence. We pray that in this hour we may have intimate communion with thee. Amen.

MORNING TEXT. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14: 16).

HYMN. "Spirit of God, Descend upon My Heart."

SCRIPTURE. Rom. 8: 1-13, 16.

PRAYERS. (Four persons may be asked to offer the following petitions, or to offer prayers in their own words.)

1. For a Knowledge of the Spirit.

Father, we pray that we may know the Holy Spirit as a Companion, Helper, Guide, and Comforter. May his witness within our hearts make them glow with the assurance of our sonship to thee. Amen.

2. For the Indwelling of the Spirit.

O God, we pray that our souls truly may be temples of the Holy Spirit whom thou hast sent unto us. May we avoid giving offense to the Spirit, that he may dwell within us richly by faith. Amen.

3. For Fellowship in the Spirit.

Lord, our desire is that we may come within the circle of the loving fellowship of all believers who walk in the Spirit. Grant, we pray thee, that we may be purified and made fit for this high fellowship. Amen.

4. For the Power of the Spirit.

Almighty Redeemer, we seek to prove the power of the Spirit by walking according to thy commandments. May we have the Spirit's power in our lives, and in the power of the Spirit may we seek to serve our fellow men. Amen.

PRAYER LEADER: So let it be. Send upon us the Spirit in knowledge, indwelling, fellowship, and power. Include us, we earnestly beseech thee, in thy living church. Amen.

HYMN. "Holy Ghost, with Light Divine."

HYMN STANZAS. (To be read with or without musical accompaniment.)

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

"Breathe on me, Breath of God,
Until my heart is pure,
Until with thee I will one will,
To do or to endure.

"Breathe on me, Breath of God,
Till I am wholly thine,
Till all this earthly part of me,
Glows with thy fire divine."

THE THEME ILLUSTRATED.

The early settlers in Massachusetts Bay Colony were in a quandary. They had planted the corn which they had found growing in the new land, but the yield was pitifully small. The stalks were feeble; the ears were tiny and misshapen. Then an old Indian chieftain came to their assistance. He showed them where and how to plant the maize; he shared with them the Indian secret of putting a fish in each hill. When harvestime next came around, the yield was bountiful. The early settlers had needed a helper.

Like the colonists of old, we possess all the essentials for a rich spiritual life. We have souls made in the image of God. We have the splendid heritage and traditions of the church. We have the encouragement and inspiration of other Christians. We have a desire to be faithful followers of Christ. What lack we yet? We need a Helper to show us where and how to employ what we possess. Knowing that we would need help, Christ sent the Holy Spirit to aid us.

CLOSING HYMN. "Holy Spirit, Faithful Guide."

BENEDICTION. "May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with us all." Amen.

POSTLUDE. "I've Found a Friend."

LESSON 4—OCTOBER 26

Civic Responsibility Regarding Beverage Alcohol

Deuteronomy 5: 32-33; 11: 26-28; Isaiah 28: 1-6; Habakkuk 2: 12

Deuteronomy 5: 32-33; 11: 26-28

5: 32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong our days in the land which ye shall possess.

11: 26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if you obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

Isaiah 28: 1-6

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

Habakkuk 2: 12

12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

KEY VERSE: *Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14: 34*

TO BE READ EACH DAY

Oct. 20. M. The Right Way To Live. Deuteronomy 5: 28-33; 11: 26-28
Oct. 21. T. Pride before Destruction. Isaiah 28: 1-6
Oct. 22. W. Sinning against One's Soul. Habakkuk 2: 9-17
Oct. 23. T. A King's Folly. Daniel 5: 22-28
Oct. 24. F. Civic Responsibility. Romans 13: 5-14
Oct. 25. S. Heavenly Citizenship. Philippians 3: 17-21
Oct. 26. S. Sons of Light. 1 Thessalonians 5: 1-8.

SCRIPTURE SAYS—

By W. W. Adams

Recall the story of man's creation, as found in the lesson for October 5. God created all things and made them perfect. The good earth was designed to be the home of man, and was suited to him in every way, as he sought to fulfill his divine mission. Man was commanded to subdue and master nature and every living thing—except other people. Man was to master all things and to use them for the glory of the Creator. The garden of Eden was to be man's home.

From the beginning, man seems to have been unable to realize his highest destiny—the mastery of all things. He seems to have been determined to become a slave to that over which he was designed to have dominion. He has been determined to misuse nature's powers and blessings. So it was in his eating of the forbidden fruit; so it is today. Our world is filled with tragedy and sorrow, all because men persist in using nature's gifts for diabolical ends.

It is with this sorry picture in mind that we look again at the question of beverage alcohol. Alcohol is made of that which God created, of things which were created for man's good and which can be so used. But man takes these things and makes from them that which dishonors his Creator and defeats man himself.

There are few things more distinctly bestial and selfish than man's use of intoxicating liquors. After the habit is formed, liquor for the moment will satisfy a man's physical thirst. But why will a man run the risk of causing so much loss and sorrow to himself and to others for the momentary pleasure of drinking liquor? Then it costs money. There are so many things of real value that money can buy. Liquor also deadens all of man's powers and finer sensibilities: of body, brain, and conscience. It lowers man's self-respect, his sense of self-mastery, and his dependability.

Moreover, drunkenness violates the expressed will of God for men. If we do not know God's will for us, we are indeed most pitiable. On the other hand, if we do possess God's will for us, it is a most serious matter to disobey it. Unless our Bible contains a record of God's revelation of his will to men, we have no knowledge of his will. But the Bible does make known to us what God wills for us to do and not to do. We accordingly turn to four brief passages of Scripture through which we may look at the question of our responsibility regarding beverage alcohol.

I. God's Desire To Bless Man (Deut. 5: 32-33)

See these two verses in their setting. Moses here is discussing the covenant God made with Israel in Horeb (5: 2). In 5: 6-21 we have the Decalogue, the basis of God's dealings with Israel. Israel was afraid to deal directly with God, lest they die (5: 22-26). Israel, therefore, requested Moses to talk with God, to get his message, and to "speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it" (vs. 27). God's reply is significant. "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" If that had only been true! What glory would have come to God and what blessing and joy to men! Israel's pledge to obey God, to do his commandments, was foundational in the covenant made with Israel at Sinai (cf. Exod. 19: 5 ff.). God gave Israel his commandments, statutes, and judgments with only one purpose in view: "that they may do them" (Deut. 5: 31). This is the setting of our first two verses of Scripture.

God had promised Abram and his descendants a goodly land, in and through which God would bless Israel and all peoples (Gen. 12: 7). So in Deuteronomy 5: 33, God speaks of "the land which ye shall possess." God wants them to possess this land. He wants them to live and to prosper—that "it may be well" with them. Sin, sorrow, death, poverty are not of God!

But if it is to be well with Israel, they

must "observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left." They must "walk in all the ways which the Lord your God hath commanded you." This same appeal to obedience is voiced time and again in God's Word. Seen in particular, Deuteronomy 26:16; 32:47; Joshua 1:7; Proverbs 4: 20-22. It is plain in all these Scriptures that it is God's wish that man obey him and live.

II. Man Determines His Lot (Deut. 11: 26-28)

See the essence of this truth in Proverbs 14: 14. The second passage taken from Deuteronomy puts the matter tersely. God has been pleading for obedience (11: 1-17). This calls for constant attention to, and the obeying of, God's commandments (vss. 18-21). Obedience will surely bring God's blessing (vss. 22-25).

Finally, the truth is driven home in a unique way. God sets before Israel "a blessing and a curse." If Israel will obey God's commandments, God will bless them. If not, the curse of God will fall upon them. From the beginning, sin has brought a curse upon sinners (Gen. 3: 17 ff). Disobedience always robs men of life (Deut. 28:15). The basic commandment of all is that God is to come first: "Thou shalt have no other gods before me." In your love, loyalty, devotion, life, and work, God must be at the center. Now one's god is that to which he lends himself in thought, in wish, in effort, in work. A man may make a god out of anything—including his physical appetite and pleasure. And usually drinking liquor leads the drinker on and on until the drink habit enslaves him. Drinking, satisfying the physical thirst, has then become his god. And our Scripture plainly says that to turn aside to other gods, to live and to work for other ends than the doing of God's will, brings the curse of God.

Man must choose. God has placed before us the blessing and the curse. We must choose which it shall be. God will not compel us to do right. We determine our lot. If the curse comes upon us, it is because we chose to disobey God.

In a real sense God has put before each of us the promised land: good health, happiness, and usefulness. He wants us to choose the way of blessing. The healthiest, most industrious, and most useful man I ever knew was the most temperate. He obeyed God's laws and, as a result, he reaped a strong, alert, vigorous body and mind. He was loved and respected by all—even by the intemperate.

Would that we might look into the small world in which each of us lives and then out into the world at large, that we might face the curses that beset our paths and defeat our noblest aspirations and efforts, and recognize that these curses basically are the fruitage of disobedience to God's commandments! In our own land, how much of our national disunity, poverty, confusion, and sorrow is traceable to the use of alcohol as a beverage!

III. Drunkenness To Be Judged (Isa. 28: 1)

Ephraim was proud, haughty, overbearing. Drunkenness was in evidence everywhere. Men were "overcome with wine"—slaves to drink.

Now let us not forget that drunkenness is no small matter in God's eyes. Long before Christ lifted man's ideals and aims to the lofty height of making his body a temple of the Holy Spirit (1 Cor. 6: 19), to be offered as a living sacrifice to God (Rom. 12: 1 ff.), God made it very clear that he could not tolerate man's abuse of his body by the use of liquor. A drunkard son could be exposed by his parents and stoned to death (Deut. 21: 18-21). At least, drunkenness took its place along with other sins that could be dealt with in that fashion.

So we find God announcing through Isaiah that Ephraim is to be judged and that without mercy. Ephraim's "glorious beauty is a fading flower." What is there of glory and beauty in man and in woman, in the home and out of the home, in boys and in girls, that has not faded at the touch of liquor and all the sins that liquor inspires!

But "the crown of pride, the drunkards of Ephraim, shall be trodden under feet." How will God thus judge sin? Ponder carefully verse 2. God's hand of judgment is likened to a tempest of hail, a destroying storm, a flood of mighty waters. How swiftly and with what destruction these storms often break upon us! And how often they strike down the innocent along with the guilty!

Six young men and women, going home late at night from a drinking party, driving at reckless speed, unable to discern the signal light to stop, plunge into a speeding train. Six deaths! And the storm has hit three homes with devastation almost unbearable. The fruitage of alcohol!

Would it not be wiser to make the Lord Jehovah our crown of glory, before he comes upon us in judgment upon our sin (cf. vss. 5-6)?

IV. Murder and Iniquity To Be Judged (Hab. 2: 12)

Liquor does more than make people drunk. It contributes to many other sins. Among these is murder and iniquity of many kinds. Think of the number of people struck down in cold blood by people whose brains temporarily have been put out of normal functioning by liquor. And liquor feeds the gambling dens, the road houses, the race tracks, and a thousand other places of vice where people lose their bodies and their souls. Government officials and leaders in all walks of life are often corrupted by the evils and allurements of liquor.

Be assured that all such building will fall under God's sure judgment. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!"

LESSON APPLIED

By Howard K. Williams

Purpose. To make the members of the class aware of their civic responsibility with respect to beverage alcohol, and to encourage them to take practical steps toward putting an end to the sale and use of beverage alcohol.

Preparation. Begin your preparation with a time of private prayer in which you ask the Lord to help you present this lesson in convincing fashion. You must yourself realize the seriousness of the situation before you can make others realize it. Familiarize yourself with the Bible passages suggested. Outline with care the method you will employ in presenting this lesson. Remember how important this lesson is. Secure as much usable teaching material as possible, and encourage the members of your class to open their eyes and to see what is going on in their own neighborhood.

The Problem Stated

In abolishing the Eighteenth Amendment, the United States government became a partner in the liquor business. Since you and I are citizens, we became partners in the business. Do we want to remain in such a business? What may we do about it?

There are those who say: "Liquor drinking is an evil, but a necessary one; so we may as well recognize it." Plans for regulating the traffic, therefore, have been proposed. But state regulation of the liquor business very obviously has failed. It was said that repeal would put a stop to bootlegging. This has not proved true. We were promised that the old saloon would not return. That there would be no "brass rail." That people would sit down to drink. That there would be no treating, and so forth. Not one of these promises made by those who advocated liquor as a government enterprise has been kept. Why should we expect truth from such advocates? It's the Devil's business. Does the Devil ever tell the whole truth?

Here, then, is our problem: how to get rid of this evil which wrecks a man's nature, physically, mentally, socially,

and spiritually; which ruins homes and is the most prolific source of accidents?

Air-Trained or God-Trained?

One of the popular magazines recently carried an editorial on the subject of air-training. The writer declared that we did not need to advocate air-mindedness; that people generally, and youth in particular, were already air-minded. What we did need, however—so this writer said—was to train our boys concerning air navigation; that as soon as a child could handle anything, he should be given toy airplanes. That as he grew older, he should be taught the mechanics of the airplane. That by the time of the boy's graduation from high school, he should be fully capable of making, repairing, and navigating aircraft. And the reason for all this was: the great power of the nation in the future will be in the air. That editorial was evidence of the one-sidedness of many people.

Let us admit all the possibilities of air development in the future; it still remains true that not everybody should be air-trained. There will still be things needing to be done on the ground. And, admitting everything that will need to be done in the air and on the ground, there still remains God who must be taken into account.

It seems to me that Deuteronomy gives the true statement: "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left" (Deut. 5: 32).

If you care to apply this idea to the liquor problem, the point of application is clear. A godless state is not particular about the morals of its citizens, as witness Greece and Rome in antiquity, and our own land today, where the stress is laid upon prosperity and comfort and pleasure. In a "God-trained" state, the commandments of God and obedience to them are counted of more importance than prosperity.

The Fading Flower

Isaiah was a true poet as well as a great prophet. Some of his passages reach supreme heights of eloquence and beauty. In his twenty-eighth chapter he twice speaks of Ephraim's "glorious beauty" being like "a fading flower." What is more doleful than a fading flower? The beautiful flower fades into an obnoxious, odorous, objectionable thing that we are glad to get rid of. Isaiah said that Ephraim (the northern tribes), because of their drunkenness, had become a faded flower.

Samaria was the proud capital of Ephraim. You will find it mentioned many times in Scripture. A few years ago I stood on a hilltop and the guide showed me the place where Samaria once had stood in all its glory. There was an inspiring view from that hilltop. The city that had crowned it, once, had been like a beautiful fresh flower. People had moved about with joy and gladness. Samaria then was a going concern. Then, with prosperity, came laxity and indulgence. Samaria cut itself off from God, and like a flower cut off from its source of life, it faded and died. Today, Samaria is only a ruin.

There is a story told of Da Vinci and his painting "The Last Supper" which is true both for the individual and for the nation. It is said that the last disciple to be painted was Judas, and that the artist went everywhere seeking the one to sit for that portrayal. At last he found a suitable model, and while painting him he discovered him to be the same man who had sat as a model for Christ. Whether or not the story is authentic, it is true to fact. Sin will cause the most beautiful flower of manhood or womanhood to fade into ugliness.

You may use examples of this fact with respect to liquor users. Perhaps there is some notorious character known to your class; someone who once was fine and upstanding, but liquor got him and destroyed his beauty. Or take a neighborhood that once was quiet and orderly. Then a tap-room moved in and peace moved out. Surely, the prophet Habakkuk was right when he exclaimed: "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity" (Hab. 2: 12). That is what we are doing when we allow our government to be a partner in the liquor business, hoping that through liquor revenue taxes may be reduced.

The "fading flower" calls attention also to the quick passing of any advantages that sin or sensual indulgence may seem to offer. "All godless joys are fading chaplets," wrote Dr. MacLaren. "Nothing is so short lived as gratification of appetite. No man can recall the taste of eaten food, really, nor slake his thirst by remembrance of former draughts, or cool himself by thinking of frosty Caucasus."

The pleasures of indulgence are like Burns's pictures:

"Like the snowfall in the river,
A moment white,—then melts forever."

A Crown of Glory

But "hope springs eternal in the human breast." It was true in Isaiah's case. Isaiah longed and looked for "that day." All through Scripture there are references to "that day." In "that day," "the crown of pride, the drunkards of Ephraim, shall be trodden under feet." "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." What a contrast is here stated! Instead of people wearing drunkenness as a crown, God shall be their crown. Beauty shall take the place of ashes. Some glad day the fading flower of indulgence shall be displaced and the Lord of hosts shall reign in men's lives. Let us cherish this hope, believe in it, and work toward it.

What To Do

While we cherish this hope, we must not merely sit still and engage in wishful thinking. We must be busy. Frances Willard and others sacrificed to build up sentiment against intoxicants—sentiment which finally resulted in prohibition. We must do that again.

Here, then, is what may be done:

As individuals. We should abstain from intoxicants, even though we may believe they will not harm us. We know that they hurt others. Our example must be good.

As churches. The church, impressively and persistently, must teach temperance. It must teach, through its preaching services, its Sunday school classes, its young people's societies, and its children's groups, that liquor is harmful in every way.

As homes. Let the home be the faithful ally of temperance, teaching the children, by precept and example, the truth about intoxicants.

As citizens. Let us, in our voting, stand firm for prohibition. Let us study the facts, and vote for those who pledge themselves to down the liquor interests.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

A group of young people were planning the discussion conferences for one of their convention programs. The drink problem was suggested as one of the topics for discussion. Immediately the reaction was, "We talked about that several years ago, so, of course, there's no use going over it again."

Do you notice the implications? First, that one discussion of this question is sufficient. Second, the liquor problem is dealt with adequately if it is talked about. The liquor problem goes deeper than a mere topic for discussion. It demands careful thought, yes, but also *action.*

A recent Sunday school lesson emphasized the fact that hearing and talking must be accompanied by doing. Today's lesson is of the sort which requires action. Before it has ended, the teacher should say to his class, "Young people, you have talked about this lesson, now what are you going to do about it?"

Accent on Action

This problem requires civic and political action. Educational processes must

never be neglected (a mistake of the Prohibition era), but an enlightened public opinion must be accompanied by a control of the liquor traffic through legal restraints. Political action is necessary, because alcohol is a habit-forming, narcotic drug, the sale of which is propagated by powerful financial interests.

"Why do you have to pass laws about it? Why not appeal to people's better judgment?" young people will wonder.

In 1840, an organization called the Washingtonian Society was formed for the purpose of reforming every drunkard in the land, and to abolish the liquor traffic through efforts of moral suasion, but for every drunkard they reformed, at least ten new ones were formed. Imagine the added difficulties created today by the development of modern advertising techniques. A small group of people can popularize the drink habit by pouring almost limitless liquor business profits into various types of alluring advertising.

A Social Problem

As Mr. Slemp points out in *Young People's Class,* the drink problem is not merely a personal matter. This social curse makes the highways unsafe, undermines family life, increases the number of unemployables, places names on relief rolls, over-populates our jails and institutions for the insane, adds to the tax burden (despite income from liquor taxes), increases delinquency, prostitution and abnormal sex crimes, and thwarts the efforts of every parent who is trying to bring up children in the way they should go.

Recognizing the devastating personal and social consequences resulting from the consumption of intoxicants, groups of persons secured, step by step, in town, county, state, and finally in the nation, legislation aimed to curb the liquor evil.

Maine became the first state to prohibit liquor traffic nearly one hundred years ago. Prior to the World War, thirteen states had abolished the sale of intoxicating beverages, and all the rest had enacted some sort of regulatory laws. Then came the emergency wartime prohibition, which developed into the national prohibition of the eighteenth amendment. The temperance cause seemed to have been delivered a "knockout" blow when the eighteenth amendment was repealed, and the result of a century and a half of temperance effort was negated. However, the "dry" forces rallied, and in four years following the amendment's repeal, seven thousand local-option contests were held in township, city, and county units of government. Approximately five thousand of these resulted favorably for the dry cause.

What One Group Did

A Baptist Young People's group in a central New York village had been discussing the drink problem, but they did more than talk. A local-option vote soon was to be held in their township. They decided to help their town go "dry." Posters urging people to vote out the liquor business were prepared and placed in prominent public places. Two by two, the young people visited residents of the community and discussed the issues of the campaign, urging them to exercise their franchise in the forthcoming contest. When the vote was held, it was discovered that the township had gone "dry" by a two-to-one vote.

For Discussion

1. Discuss the status of the drink problem in your community.
2. Make a map showing the number of "outlets" within a half-mile of your church. How does this compare with pre-prohibition days?
3. How can we combat the pressure of liquor advertising?
4. What should be the next political strategy for the "dry" cause in your community?
5. What can we *do* about it?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. God Working in Man.

PRELUDE. "When Peace, Like a River."

CALL TO WORSHIP. "Seek ye the Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55: 6-7).

INVOCATION PRAYER. Lord, we pray for a consciousness of thy presence. We know that thou wouldst dwell within our hearts. May we open them to thee. In thy name we pray. Amen.

OPENING HYMN. "Jesus Calls Us, o'er the Tumult."

RESPONSIVE READING.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (Jas. 1: 13-14).

Deliver us from evil, O Lord.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21: 36).

Deliver us from evil, O Lord.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10: 13).

Deliver us from evil, O Lord.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

Deliver us from evil, O Lord. Amen.

HYMN. "Yield Not to Temptation."

PRAYER. (The leader may say: "As I read an old prayer by Thomas à Kempis, let us each make it his personal petition.")

"Enlighten me, O good Jesus, with the brightness of thy eternal light, and scatter all darkness from the dwelling of my heart.

"Restrain my many wandering thoughts, and dash away those temptations which come violently against me.

"Lift up my mind, which is weighted down by a mass of sins, and draw up my whole desire to heavenly things; so that having tasted the sweetness of the happiness which is from above, I may find the contemplation of earthly things to be a weariness.

"Unite me unto thyself with an inseparable bond of love; since thou alone dost satisfy the one who loves thee, and apart from thee all things are empty. Amen."

CHORAL RESPONSE. "Hear Our Prayer, O Lord."

SCRIPTURE. Proverbs 25: 12-21.

In 1938, one of the largest cities of the United States spent $82,000,000 for intoxicating liquors and less than $29,000,000 for educating the youth in the public schools. If this rate of expenditure continues—and it has up to the present time—a prophet is not needed to predict the future of that city.

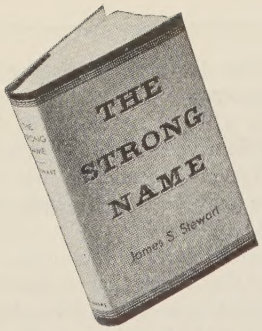
When two to three times as much money is spent for a narcotic poison as for the elementary education of the city's children, the city is facing ruin. There is an unbalanced budget, so to speak, that goes on and on until bankruptcy steps in. Our mental and spiritual budget cannot balance such a waste of substance and life.

Unfortunately, this city is no exception. Similar conditions prevail in many other population centers. The voice of every Christian must be raised against the evils of intemperance.

HYMN. "Who Is on the Lord's Side?"

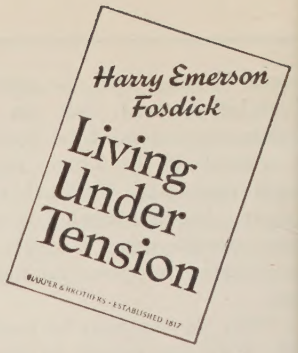
BENEDICTION. "The Lord bless us, and keep us: the Lord make his face to shine upon us, and be gracious unto us: the Lord lift up his countenance upon us and give us peace. Amen."

POSTLUDE. "Lead On, O King Eternal."



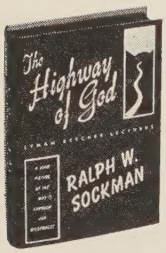
Recently a group of seven people that included Wendell Willkie, without the knowledge of or consultation with author or publisher, at their own expense, inserted a large advertisement in six leading newspapers to urge the reading of *You Can't Do Business with Hitler.* ($1.50)

—Which Prompts Us to Ask: "What Do *You* Do About the Books *You* Read?"



HERE ARE BOOKS!

Brave Books, Thoughtful Books, Friendly Books. Read them! Recommend them! Preach them! They contain truth, dynamite that expands, and spiritual horizons which awaken new perceptions and challenge basic thinking.



By Ralph W. Sockman

THE HIGHWAY OF GOD

In this book Dr. Sockman presents an eloquent picture, an urgent plea and a practical program for vital Christianity of today and tomorrow. In a strikingly original treatment, and a realistic approach to the Christian way, the author uses Christ's own standard for preachers, based on his appraisal of John The Baptist, the first Christian of the essential ministry. It is a call for action for every Christian minister and layman. **$2.00**

By Edwin Lewis

A NEW HEAVEN AND A NEW EARTH

Dr. Lewis, since 1918, has been Professor of Systematic Theology at Drew Theological Seminary. This book here emphasizes and makes clear that ultimate and fundamental ideal by which alone the Social Gospel may hope to live. It challenges Christianity, seeking a new form of Brotherhood, to make the earth an expression of a heaven which is the true and unmistakable City of God. **$2.00**

By Frederick K. Stamm

IN THE SHADOW OF THE CROSS

This book presents a truly spiritual interpretation of the significance of the Cross for our generation. The meaning of the shadow which Christ's cross cast in his day is pictured again as a testament to God's eternal love and life's renewal. Dr. Stamm has been a noted speaker over a national radio hook-up for the past eleven years. **$1.50**

By Andrew W. Blackwood

PREACHING FROM THE BIBLE

Excellently conceived and planned this is a practical guide book on the minister's chief task, that of preaching from the Bible. The author bases his writing on the thesis that Biblical preaching is the most fruitful preaching and goes on to make a thorough analysis of the principles which underlie the development and preparation of effective sermons. **$2.00**

By Leslie W. Weatherhead

THIS IS THE VICTORY

The world desperately needs this book's message. England's great spiritual leader here proclaims renewed faith in a God who is sensitive to the wounds of the world, whose stability gives human minds a place to rest amid desperate weariness and turmoil—whose vision for mankind still functions above all human programs—whose divine will is man's only victory and only peace. **$2.00**

By Shirley Jackson Case

CHRISTIANITY IN A CHANGING WORLD

Many persons are perplexed or thoroughly alarmed as they regard the future prospects of Christianity. It helps our nerves and our outlook to view the monetary scene from the viewpoint of the long perspective of history. This book reviews Christianity's past in similar times of crisis, showing how it won its way from the first to the twentieth century within a hostile environment. It is a heartening book, clear and fascinating. (A recent book club selection.) **$2.00**

By James S. Stewart

THE STRONG NAME

This new book is by one of the great authentic preachers of our age. It is rich in the inspiring quality, the warm understanding of everyday life, and the keen spiritual perception which marked his notable success, *The Gates of New Life.* Packed with exciting illustrations, written sometimes at white heat, but always with clarity and depth—here is sermonic literature at its most eloquent; preaching at its finest. **$2.00**

By Harry Emerson Fosdick

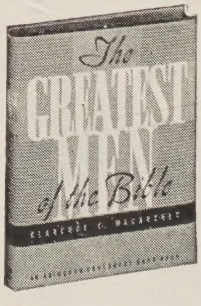
LIVING UNDER TENSION

His first book of sermons since *Successful Christian Living* (1937). Twenty-five sermons preached at Riverside Church or over the radio on Sunday afternoons. Fosdick is a marvel of lucidity. People say, "That sermon was preached for me." These sermons strike close to one's innermost thoughts, hopes, and troubles. **$1.50**

By Hyman A. Appelman

THE GOSPEL OF SALVATION

After coming to America from Russia where he was born, the author studied and practiced law. Converted, he joined a Baptist church, studied for the ministry, was ordained and is serving the Texas State Baptist Convention with distinguished success. *The Gospel of Salvation* is a book of challenging addresses that glow with the fervor of a preacher engaged in the drive and heat of revival meetings. **$1.00**



By Clarence E. Macartney

THE GREATEST MEN OF THE BIBLE

Here are fifteen biographical sermons rich in illustrations for Christian living today. They demonstrate the power of those who live "under God" in any age. It has been said: "His sermons are as readable as fiction, and as helpful as a Bible commentary!" Dr. Macartney has the special gift of illuminating the Scriptures through life, and life through the Scriptures. **$1.50**

ORDER FROM **THE AMERICAN BAPTIST PUBLICATION SOCIETY** NEAREST BRANCHES

The Judson Press

1701-1703 CHESTNUT STREET, PHILADELPHIA

72 E. Randolph Street, Chicago 1107 McGee Street, Kansas City 352 S. Spring Street, Los Angeles 510 Ranke Building, Seattle

THREE NEW BOOKS

FROM The Judson Press

A CHALLENGE TO BUSY PASTORS . . .

Cloth, $2.00
Gold Stamped

Worship in the Churches

By WILLIAM ROY McNUTT

Doctor McNutt here articulates a prophetic voice for utterance in church circles. He calls upon evangelical Christians to seek *first* the kingdom of God. The book shows thorough scholarship, an appreciation of the needs of the average minister, and a firm grasp of the historical, philosophical and psychological aspects of worship. "Unquestionably the book has great value not only for young ministers but also for busy pastors."—VAUGHAN DABNEY, Andover Newton Theological School. "Many of our churches can certainly profit by having this material in book form."—WM. W. ADAMS, Eastern Baptist Theological Seminary.

A CLARION CALL TO BAPTISTS . . .

Cloth, $1.25
Gold Stamped

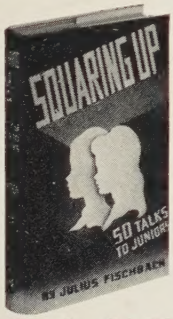
Baptists:

Their Message and Mission

By HILLYER H. STRATON

Comprehensive in its scope and forward-looking, this book presents our Baptist background with historical accuracy, impressively recording our beliefs, organizational set-up and our programs. It will increase our faith in our great Baptist heritage and will act as a clarion call to courageous service. "I wish to commend this book," says William A. Elliott, president of the Northern Baptist Convention, "The Society is to be congratulated in sensing its value."

SPARKLING MATERIAL FOR JUNIORS . . .



Cloth, $1.25
Gold Stamped

Squaring Up

Fifty Talks to Juniors

By JULIUS FISCHBACH

Every teacher of juniors will find this book a mine of fresh, usable material. The talks themselves are challenging lessons for juniors, simply stated and skillfully illustrated. In his work with children the author has developed a rare talent for using objects helpfully as a vital part of each talk. He also introduces children into the activity wherever possible. Because he understands and respects his audience he has mastered the temptation to talk down to children.

A NEW BAPTIST HYMNAL Before you order new church hymnals, get complete information about the new, all-purpose Baptist Hymnal, CHRISTIAN WORSHIP, containing 516 selected hymns and worship materials.

The American Baptist Publication Society

Order from Nearest House The Judson Press *Add Sales Tax Where Required*

1701-1703 CHESTNUT STREET, PHILADELPHIA

CHICAGO KANSAS CITY LOS ANGELES SEATTLE

"You win!

I'm convinced-"

"I'LL admit I used to think it didn't matter where we got our church and Sunday school materials. What a mistake I made! Since we have given a real trial to The American Baptist Publication Society periodicals and lesson materials, the spirit of the whole Sunday school has improved. Our student body is a united force, striving toward a more abundant life. Interest is keyed up, attendance has improved, and our teachers are better able to cope with their individual problems as they arise. Don't let me hear anybody say, 'It doesn't make any difference' now! We're buying *all* our periodicals, lesson materials and supplies from our Publication Society, and giving our denomination the support it deserves."

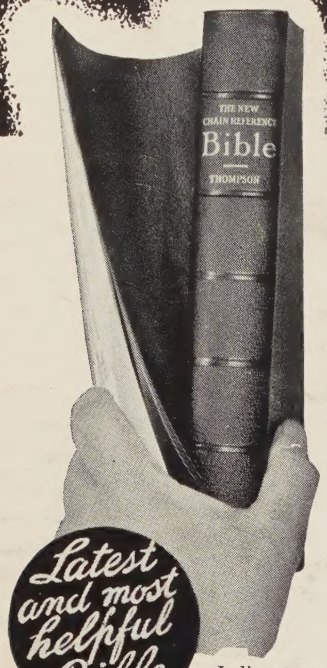
Churches buying all their lesson materials and periodicals from the Publication Society are entitled to a 100-Percenter Certificate. Have you earned yours?

The American Baptist Publication Society

1701-1703 CHESTNUT STREET
PHILADELPHIA, PA.

CHICAGO LOS ANGELES
KANSAS CITY SEATTLE

BIBLE STUDY *made Easier and more interesting by* THIS HELPFUL PLAN



Latest and most helpful Bible

India paper, 1⅛-inch thick . . . "A Masterpiece of Condensation."

55 FEATURES . . .
7 GREAT DEPARTMENTS MAKE—

THE NEW CHAIN-REFERENCE BIBLE

Truly a Bible PLUS a Biblical Library in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

READ WHAT OTHERS SAY:

Dr. F. M. McConnell, Editor, Baptist Standard, Dallas, Texas, says: "I firmly believe that a boy in the seventh grade can get more information from this Bible in two days than a preacher can from an ordinary Bible in a week." **Dr. M. P. Boynton, Woodlawn Baptist Church, Chicago, Ill., says:** "I regard the New Chain Reference Bible as one of the best possible tools for the worker in the Divine Carpenter's shop." **Dr. Vernon L. Shontz, Central Baptist Church, Springfield, Ill., says:** "The New Chain Reference Bible has been a real revelation to me. I did not know that one book containing so much necessary and helpful Biblical information existed. Several months ago I bought a new Bible for study and desk use, and the New Chain Reference Bible has replaced it. Several books in my library will also be neglected from now on, since their subject-matter is contained in more condensed and usable form in this Bible. I find that the use of the New Chain Reference Bible gives zest and deepened interest to Bible study." **Dr. George W. Truett, First Baptist Church, Dallas, Texas, says:** "It ought to be placed in the hands of preachers, teachers, and Bible Students everywhere." **Dr. Harry D. Rimmer, Biblical Scholar and Scientist, says:** "I have never seen any other single volume that contained as many practical helps for the beginner, or the advanced student of the Scriptures." **Evang. W. W. Loveless says:** "A thousand dollars could not buy my copy if I could not get another."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical and Chain Reference Systems.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart Showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible Study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index for quickly locating places.

Other Features in Text Cyclopedia

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hatred, Courage—Fear, etc.
33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments listed in Chronological Order.
36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A List of the Prophets of the Bible.
40. List of Judges of Israel and Judah given in Chronological Order.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

Eleven New Features Added in the Third Improved Edition

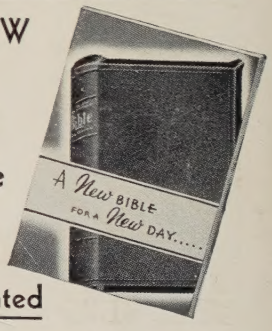
45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophesies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

Be Fair to Yourself!

See this special Bible with its unequaled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW *for this big* FREE *descriptive* BOOK



Agents Wanted

B. B. KIRKBRIDE BIBLE CO.,
Dept B-1109 Meridian Life Bldg.,
Indianapolis, Indiana.

☐ Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

☐ Send your special terms to Representatives.

Name_____

Address_____

City_____ State_____

B. B. *Kirkbride* BIBLE CO.

B-1109 MERIDIAN LIFE BUILDING
INDIANAPOLIS, INDIANA